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ABSTRACT

By examining curricular development, assessing teaching strategies, presenting experiential/simulated learning techniques, reviewing pertinent literature/media resources, and treating selected problems/barriers, this course guide seeks to address the issue of changing pedagogical techniques and learning strategies associated with intercultural communication. The course syllabus provides a statement of purpose, as well as listing course objectives, a course outline, and information regarding course activities and grade determination. Divided into four units, the course begins with a unit on intercultural communication and the nature of culture, focusing on the aspects of culture shock, cultural belief systems, and acculturation. The second unit, Intercultural Communication and the Nature of Interpersonal Relationships, considers the topics of communicator credibility, opinion leadership, and homophily. The third unit discusses the language of culture, sociolinguistics, and nonverbal messages, while the fourth unit--Intercultural Communication and Social Change--studies the role of mass media, and the information diffusion. Suggested classroom activities for the course include a cross culture simulation, and case studies of intercultural communication problems. (Selected bibliographies of pertinent journals, articles, books, and audio-video resources are appended.) (MM)

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TEACHING THE COLLEGE COURSE

INTERCULTURAL COMMUNICATION

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A Short Course presented at the Speech Communication Association Convention,
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INTERCULTURAL COMMUNICATION

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TEACHING THE COLLEGE COURSE: INTERCULTURAL COMMUNICATION

In 1974, SCA sponsored a summer conference in Chicago treating the various dimensions of intercultural communication and last year in Washington, D.C. those influential in creating an SCA Commission on International and Intercultural Communication met to review achievements. While SCA has actively promoted programs in intercultural communication, recently little attention has been given to teaching the college course in intercultural communication. Since we are becoming increasingly international and a growing number of colleges/universities require a certain number of hours in cultural studies, as educators we must become aware of the changing pedagogical techniques and learning strategies associated with communicating intercultur-ally.

This short course will examine curricular development, assess teaching strategies, present experiential/simulated learning techniques, review pertinent literature/media resources, and treat selected problems/barriers. In sum, the teaching of intercultural communication will be treated as a multivariate process requiring teachers to be knowledgeable about and able to utilize a variety of learning strategies.

SHORT COURSE OBJECTIVES

1. To define/identify the basic dimensions relevant to intercultural communication curricula.
2. To examine pedagogical techniques, strategies and approaches suitable to teaching the college course in intercultural communication.
3. To review pertinent literature/media resources useful to the intercultural communication course.
4. To treat basic problems/barriers in teaching the intercultural communication course and offer solutions.
5. To provide practical tips and suggestions with regard to teaching the intercultural communication course.

SHORT COURSE CONTENT

1. Curricular goals and objectives -- developing course content
2. Pedagogical techniques, strategies and approaches -- developing basic skills through experiential activities
3. Selected review of literature/audio-video resources
4. Some practical tips on teaching intercultural communication
5. Assessing student learning

DIRECTORS

WALLACE V. SCHMIDT, Associate Professor at the University of Texas at Tyler, Ph.D. New York University, 1979. Teaching/Research Interests: organizational behavior, rhetoric and communication theory and speech education. Publications include three textbooks and articles in Southern Speech Communication Journal, The Small Business Review, Training, ERIC/RCS and the Texas Speech Communication Journal. Papers and workshops have been presented at state, regional, national and international conferences.

JUDY B. FREEMAN, Associate Professor at The University of Texas at Tyler, Ph.D. North Texas State University, 1973. Teaching/Research Interests: interpersonal communication/human relations, intercultural communication, male-female communication and communication education. Has done professional public speaking and served as a private consultant. Papers and workshops have been presented at state, regional and national conferences.

LARRY A. SAMOVAR, Professor at San Diego State University, Ph.D. Purdue University, 1962. Teaching/Research Interests: intercultural communication, organizational communication, small group communication and communication education. Publications include nine textbooks and articles in Quarterly Journal of Speech, Western Speech Communication Journal, The Journal of Communication, International and Intercultural Communication Theory and Practice, Perspectives on Education, Training and Research. Has been awarded a number of research grants and has served in a variety of consulting activities. Papers and workshops have been presented at state, regional, national and international conferences.

YOUNG Y. KIM, Associate Professor at Governors State University,

M.D. Northwestern University, 1976. Teaching/Research Interest: intercultural communication, human communication theories, communication training and social change and communication education. Publications include a number of textbooks, scholarly book chapters, as well as articles in Human Communication Research, International Journal of Intercultural Relations, International and Intercultural Communication Annual, Georgia Political Science Association Journal and ERIC. Has been awarded a number of research grants and has served in a variety of consulting activities. Papers and workshops have been presented at state, regional, national and international conferences.

CARLEY H. DODD, Associate Professor at Abilene Christian University, Ph.D. University of Oklahoma, 1974. Teaching/Research Interests: intercultural communication, organizational communication and communication education. Publications include three textbooks and articles in a number of scholarly journals. Has served in a variety of consulting activities and papers and workshops have been presented at state, regional and national conferences.

The directors have taught and published in the intercultural area. They have conducted seminars and workshops for government, business and industry -- U.S. Department of Agriculture, Department of the Navy, Federal Aviation Agency, American Institute of Banking, Xerox, Goodyear, General Electric, Westinghouse, Travelers Aid, The Academy for Contemporary Problems, Delta Drilling, Systran Co. and Phyzor Pharmaceutical. Jointly, the directors bring to the teaching of intercultural communication a variety of experiences.

COURSE SYLLABUS

INTERCULTURAL COMMUNICATION

Communication is so commonplace that we rarely pay attention to its pervasive influence. Just as a fish takes the water around it for granted, we take communication for granted. And, just as a fish dies when out of water for long, we cease to function effectively when we fail to understand or be aware of the varying dimensions of communication. Acquiring an understanding of intercultural communication requires careful observation and a framework of knowledge into which we can place our experiences.

The intent of this course is to examine the relationship between communication and culture, the general concepts of intercultural communication, intercommunity communication, international and world communication. The varying dimensions of intercultural communication will be examined and attention will be given to identifying those communication specific formats operating within selected cultures. Theory is integrated with application and necessary skills are identifying those communication specific formats operating within selected cultures. Theory is integrated with application and necessary skills are identified and developed.

COURSE OBJECTIVES

1. To define intercultural communication and illustrate/explain the process. Discuss levels of communication in differing cultural settings, such as international, interethnic, and interracial settings.
2. To identify key features of references group membership and its effect on individual behaviors, values and communication.
3. To identify the causes of barriers in intercultural, interethnic, and interracial communication. Discover the dynamic elements of a counterculture and apply those elements to specific groups.
4. To identify key elements of source credibility across cultural circumstances. Discuss opinion leadership as one source of intracultural information.
5. To determine the effects of homophily on intercultural contact. Give examples of the ways homophily aids and/or mitigates information flow.

6. To identify basic linguistic components. Give examples of the significance of language for understanding culture.

7. To describe categories of nonverbal message sending. Give examples of kinesic, proxemic, and temporality differences between cultures.

8. To list the effects of mass media. Demonstrate the relationship between mass media and culture. Identify variables that influence the rapid spread of information among cultural members.

COURSE OUTLINE

Unit 1 Intercultural Communication and the Nature of Culture

Introduction to Intercultural Communication/ Intercultural Communication and the Organizing Facets of Cultures/ Intercultural Communication and Subcultures/ Intercultural Communication and Cultural Belief Systems/ Intercultural Communication, Culture Shock, and Acculturation

Unit 2 Intercultural Communication and the Nature of Inter-Personal Relationships

Intercultural Communication and an Overview of Interpersonal Relationships/ Intercultural Communication and Communicator Credibility/ Intercultural Communication and Opinion Leadership/ Intercultural Communication and Homophily

Unit 3 Intercultural Communication and Messages

Intercultural Communication and the Language of Culture/ Intercultural Communication and Sociolinguistics/ Intercultural Communication and Nonverbal Messages

Unit 4 Intercultural Communication and Social Change

Intercultural Communication and Mass Media/ Intercultural Communication and Diffusion of Information/ Conclusion

COURSE ACTIVITIES

Lecture/discussion will be combined with films and planned exercises/simulations to provide additional opportunities for personal growth and understanding. Through a term project, observation reports, personal journal, and class participation you will demonstrate a basic understanding of the principles discussed.

GRADE DETERMINATION

There will be two examinations covering content as indicated on the course outline. These two examinations will account for 50% of the course grade. Your term project, observation reports, personal journal, and class participation will comprise the remaining 50% of the course grade.

ATTENDANCE

Class attendance is expected. All papers and presentations are due when assigned. Do not expect to do make-up work or make-up assignments.

ASSIGNMENT FOR TEAM PRESENTATION

The following is the project description for the TEAM class presentation of the communication characteristics of a contrast North American culture:

Choose a North American cultural group which is significantly contrasted from mainline cultural groups-such as Spanish-speaking Americans, North American Indians, French Quebecians, Amish, Puerto Ricans, Eskimos, Hasidic Jews, and Japanese Americans. Your group is to jointly prepare a full class session oral presentation of the main communicative components of that cultural group which sets them off from other mainline North American cultural groups. In addition to other readings and contacts with the culture if possible, recommended reading includes Dell Hymes' "Toward Ethnographies of Communication" in Prosser, Intercommunication Among Nations and Peoples, in which Hymes sketches the varied communicative components which lead to an ethnographic study of a culture.

Student teams should familiarize themselves with the major cultural characteristics of the selected culture, such as its linguistic codes, socio-economic base, religious heritage, educational system, literature, and art, to prepare themselves to explain the interrelationships between the culture and its communicative aspects. Student teams should approach the project creatively and imaginatively, utilizing media resources or other resources which are reasonable and appropriate. Each group should present a written annotated bibliography of print and nonprint sources consulted, including interviews with members of the culture or authorities on the subject. Each team will be assigned to provide an advisory evaluation of one other team's project. Material covered may be included in the final exam on a broad thematic basis.

COURSE SYLLABUS

"If we could read the secret history of our enemies, we should find in each man's sorrow and suffering enough to disarm all hostility."

Longfellow

TEXTBOOKS:

Hall, Edward T., Beyond Culture, Anchor Books, 1977. (H)

Samovar, Larry A., and Richard E. Porter, Intercultural Communication: A Reader, Wadsworth Publishing Company, 1982, 3rd edition. (S&P)

Samovar, Larry A., Richard E. Porter, and Nemi Jain, Understanding Intercultural Communication, Wadsworth Publishing Company, 1981. (SPJ)

UNIT I--Introduction and Overview

Date _____ Lecture: Intercultural Communication:
The Inevitable Contacts

Date _____ Readings: SPJ, pp. 1-10; H, Introduction
(pp. 1-7), and Chapters 1-4.

Date _____ Project: Select a culture for research
project.

UNIT II--Culture and Communication: The Crucial Link

Date _____ Lecture: Culture, Communication, and
Intercultural communication

Date _____ Readings: SPJ, pp. 10-21 and Chapter 2;
S&P, Chapter 1; H, Chapters
13 and 14

Date _____ Projects: (A) Final selection of a culture
(B) 10-item annotated biblio-
graphy for selected culture

UNIT III--Understanding Ourselves: American Cultural Patterns

Date _____ Lecture: The American Culture

Date _____ Readings: SPJ, Chapter 3; S&P, Chapter 3

Date _____ Project: Prepare a list of American values.

UNIT IV--Understanding Others: Diversity of Cultural Patterns

Date _____ Lecture: Cultural Experiences, History, Values, Families, Social Organization, etc.

Date _____ Readings: SPJ, Chapter 4; H, Chapters 9-11; S&P, Chapter 2

Date _____ Projects: (A) Prepare a list of values from your research culture.
(B) Prepare a short paper on the sources of some values.

Date _____ MIDTERM EXAMINATION #1

UNIT V--Intercultural Perception: Differing Images

Date _____ Lecture: Perception, Stereotypes, and Prejudice

Date _____ Readings: SPJ, Chapter 5; H, Chapters 6-8 and 12

Date _____ Project: Prepare a 10-item bibliography on your culture.

UNIT VI--Intercultural Messages: Verbal

Date _____ Lecture: Foreign Language and Argot

Date _____ Readings: SPJ, Chapter 6; S&P, Chapter 4

Date _____ Project: Prepare a list of 10 "key" words from your culture.

UNIT VII --Intercultural Messages: Nonverbal

Date _____ Lecture: Nonverbal Communication

Date _____ Readings: SPJ, Chapter 7; H, Chapter 5; S&P, Chapter 5

UNIT VIII--Improving Intercultural Communication: Changing Your Behavior

Date _____ Lecture: Intercultural Problems and Solutions

Date _____ Readings: SPJ, Chapter 8; H, Chapter 15; S&P, Chapters 6 and 7

Date _____ MIDTERM EXAMINATION #2

FINAL PROJECTS:

Date _____ Oral report and copies for class members.

Date _____ Final project due on the final examination
day.

FINAL EXAMINATION: _____

FINAL PROJECT

Your final project in this class will take three different forms:

- I. A detailed term paper turned in to the instructor, not to exceed 40 pages.
- II. A 3-5 page handout distributed to the entire class.
- III. A 7-8 minute rehearsed oral presentation made to the entire class.

I. Term Paper:

A. Term paper should include:

- 1. Impact of what "they" bring to the encounter.
 - a) values
 - b) history
 - c) social organizations
 - (1) family, etc.
 - (2) church
 - d) perception
- 2. Findings related to "taking part" in the encounter
 - a) factors of language: 15-20 key words or phrases
 - b) factors of nonverbal communication
- 3. Your observations on:
 - a) barriers to intercultural communication (your culture and American)
 - b) how intercultural communication can be improved

B. How this experience has changed you (if it has)

C. Bibliography

- 1. Fifteen items annotated
- 2. other items

D. Materials should come from:

- 1. Your research
- 2. Personal contact

II. Class Handout:

A. This should be a summary of your term paper that will aid your fellow students.

- 1. Review the highlights
- 2. Include a bibliography, both annotated and regular

B. Handout should be neatly typed and duplicated.

COURSE SYLLABUS

COURSE DESCRIPTION

This course introduces students to the challenges and promises of intercultural/international communication which is growing in its pervasiveness and significance worldwide. Variations and commonalities in communication behaviors across cultures are examined, as well as the processes and outcomes of communication between persons of different cultural and subcultural groups. Students are also expected to develop their own perspective on intercultural communication with an increased level of awareness, acceptance, and sensitivity toward their own and toward other cultures.

COURSE COMPETENCIES

1. Explain the global and domestic circumstances that point to the increasing significance of improving intercultural communication.
2. Compare the process of intercultural communication with that of intracultural communication.
3. Explain the notion of "stranger," as an organizing concept in the theoretical perspective of Gudykunst and Kim (1984).
4. Identify cultural, sociocultural, and seychocultural influences on communication behavior.
5. Identify key characteristics of at least three national cultures of the world.
6. Identify key characteristics of at least three subcultural groups within the United States.
7. Identify key commonalities of human communication across cultures.
8. Explain and critique the theory of linguistic relativity.
9. Identify problems of translation in intercultural communication.
10. Explain the role of language and verbal behavior in intercultural perceptions.
11. Explain similarities and variations in nonverbal aspects communication across cultures.
12. Explain Hall's view on "man as extensions".

13. Explain Hall's concept, "action chain".
14. Explain Hall's view on "culture as identification".
15. Explain Hall's conceptualization of high-and low-context cultures.
16. Identify key stumbling blocks in intercultural communication.
17. Identify factors that promote intercultural effectiveness.
18. Explain how interpersonal relationships across cultures can be facilitated through communication.
19. Explain the role of mass media in intercultural perception.
20. Explain the dynamic interrelatedness of communication and acculturation into a new culture.
21. Critique cultural relativism/pluralism and ethnocentrism as intercultural perspectives.
22. Critique the concept, "intercultural" or "multicultural" personhood.
23. Explain Hall's view on "identity-separation-growth" dynamism.
24. Develop own perspective of intercultural communication as it applies to self, community, nation, and the world.

EVALUATION

1. CLASS PARTICIPATION & ASSIGNMENTS 10%
Students will be evaluated on the quality of their class participation, assigned class presentations, and general preparedness in readings and assignments.
2. TAKE-HOME EXAM 70%
3. ESSAY PRESENTATION IN FINAL-WEEK STUDENT SEMINAR 20%
on "Intercultural communication: A point of view".
Students will be evaluated on the quality of their essay which they present to class at the final-week student seminar. The written essay (typed, double-spaced) should be distributed to everyone in class. The quality of the essay will be determined by the comprehensiveness of the scope, depth of analysis, and general persuasiveness in presenting the point of view.

4. GRADING POLICY

A=91-100, B=81-90, C=71-80, D=61-70, U=60 or less

BIBLIOGRAPHY

a. REQUIRED TEXTBOOKS

William B. Gudykunst & Young Y. Kim. COMMUNICATING WITH STRANGERS: AN APPROACH TO INTERCULTURAL COMMUNICATION. Reading, Massachusetts, 1984

Larry A. Samovar & Richard E. Porter (eds.). INTER-CULTURAL COMMUNICATION: A Reader. Third Ed. Belmont, California: Wadsworth, 1982

Edward Hall. Beyond Culture. Garden City, NY: Anchor Books, 1976.

b. FILMS/VIDEOTAPES (Reserved in the Library)

1. "Flowing with the Tao"
2. "Four Families-Parts I & II"
3. "Nation of Immigrants"
4. "Immigrant Experience: A Long, Long Journey"
5. "Becoming American"
6. "Farewell to Freedom"
7. "India's Sacred Cows"
8. "The Xinguana"

WEEKLY INSTRUCTIONAL PLAN

Student must follow the weekly plan closely, unless changes are announced in class by the instructor. ALL READINGS AND ASSIGNMENTS FOR EACH SESSION MUST BE COMPLETED BEFORE CLASS MEETING.

SESSION (1) AN ORIENTING FRAMEWORK

Overview of the course
Why study intercultural communication?

Assigned Readings:
Samovar & Porter, Chpt. 1

SESSION (2) CONCEPTUAL FOUNDATIONS

Conceptualizing communication
Conceptualizing Culture
The concept of strangers
Conceptual models of Intercultural communication
Assigned Readings:
Communicating with Strangers, Chpts. 1,2

Assigned Film:
"Four Families--Parts I & II"

SESSION (3) INFLUENCES ON THE COMMUNICATION PROCESS

Cultural influences
Sociocultural influences
Psychocultural influences
Environmental influences
High-and Low-context cultures

Assigned Readings:
Communicating with Strangers, Chpts. 3,4,5,6
Samovar & Porter, Chpt. 3

Assigned Film:
"The Xinguana"

SESSIONS (4) & (5) CULTURAL VARIATIONS IN MESSAGE DECODING

High-and Low-context cultures
Perception
Thinking
Interpersonal Orientation

Assigned Readings:

Communicating with Strangers, Chpt. 7

Samovar & Porter, pp. 54-62, Chpts. 2,3

Hall, Chpts. 1,2,4,5

Assigned Film:

"Flowing with the Tao"

"India's Sacred Cows"

SESSIONS (6) & (7) CULTURAL VARIATIONS IN LANGUAGE/VERBAL BEHAVIOR

Language and culture, Sapir-Whorf Hypothesis
Variations in verbal behavior
Translation/interpretation problems
Language behavior and intercultural perception

Assigned readings:

Communicating with Strangers, Chpt. 8

Samovar & Porter, Chpt. 4

SESSIONS (8) & (9) CULTURAL VARIATIONS IN NONVERBAL BEHAVIOR

Facial expressions of emotions
Body movement
Time/Space-related behavior
Tactile behavior

Assigned readings:

Communicating with Strangers, Chpt. 9

Samovar & Porter, Chpt. 5

Hall, Chpts. 6,7

SESSION (10) UNIVERSALS OF HUMAN COMMUNICATION

Message decoding
Language and verbal behavior
Nonverbal behavior

Assigned Readings:
Communicating with Strangers, Chpt. 10

SESSION (11) CHALLENGES OF INTERCULTURAL COMMUNICATION

Stumbling blocks in intercultural communication
Media and intercultural perception
Developing relationships across cultures
Communication and acculturation

Assigned readings:
Communicating with Strangers, Chpts. 11,12,13
Hall,

Assigned films:
"Immigrant experience: A long, long journey"
"Becoming American"
"Farewell to freedom"

SESSION (12) PROMISES OF INTERCULTURAL COMMUNICATION

Intercultural effectiveness
Becoming intercultural and personal growth
Intercultural person, multicultural person
Ethical considerations
Facilitation intercultural harmony

Assigned readings:
Communicating with Strangers, Chpt. 14
Samovar & Porter, Chpts. 6,7
Hall,

Assigned film:
"Nation of immigrants"

SESSION (13) REVIEW & SYNTHESIS

Student Seminar Essay Presentations on "Inter-
cultural communication: A point of view"
Course review and evaluation

TAKE-HOME EXAM DUE

PHILOSOPHY OF TEACHING INTERCULTURAL COMMUNICATION

Carley H. Dodd

From a mosaic of some personal experiences, a few vicarious experiences, and an enormous input from researchers in this area of study this presenter offers a conceptualization which directs his teaching of intercultural communication. It unfolds in four areas:

(1) The notion of intercultural communication centers around the assumption that the knowledge of culture is essential to understand the communication process, somewhat like understanding the context or situation when we teach speech communication.

(2) However, just knowing culture does not really lead students to effective communication--so, the relationship factor in culture is essential. When one branches into other cultures, the friendship and relationship domains are essential to understand.

(3) Third, the spoken word communicated in intercultural interactions is significant. A study here of cognitive, behavioral, sociolinguistic, and skill dimensions become important.

(4) Finally, there is the outcome of intercultural communication, including friendship, understanding, acculturation, social change, etc.

In sum, intercultural communication includes the cultural context of communication, mediated by interpersonal relationships which focus upon intercultural messages, with some view to effect.

Teaching intercultural communication involves presenting readings, lectures, simulations, interviews, group discussions, and skills training in each of the above four areas.

Intercultural Communication Education: Toward a Synthesis of Theory and Practice*

Young Yun Kim, Ph.D.
Governors State University
Park Forest South, Illinois 60466

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*Outline of the presentation in the Forum, "Intercultural Communication Education: Some Philosophical Issues," at the 1978 Annual Conference of the Society for Intercultural Education, Training, and Research, Phoenix, Arizona, February 24-26, 1978.

Most of us, if not all, share our frustration because of the lack of agreement in definitions and conceptual/structural framework of the area of intercultural communication. The confusion stems not only from the newness of the field and the lack of sophisticated conceptualization, but more importantly, from the very nature of human "communication" and "culture"--two concepts that are commonly featured in all of the existing definitions and perspectives.

Communication, by its nature, is "supradisciplinary" (Budd, 1997). Communication processes cannot be separated from other processes; they have to be studied and viewed from the broader cultural context (Smith, 1972; Hall, 1976). Further, culture and communication activities are so widely and deeply diffused into the wholeness of human life that they defy all attempts at unambiguous definition and declaration of concrete conceptual domain.

An increasing complexity and scope in the face of intercultural communication processes will cause us to become more and more devoted to specialized purposes. Yet we can develop and grow only if we do not lose sight of the total conditions of our existence as an academic discipline. We need to struggle to come to clarity about the ultimate purpose of intercultural communication education. Clarity of the whole will provide us with new resources, enable us to discriminate between the accident and the essential, and between what is, what can be, and what ought to be.

So let's put aside for a while the diversity of the actual contents and daily responsibilities of our education. For the purpose of securing a common ground for our discussion this morning, we may agree with one of the definitions of intercultural communication by Samovar and Porter (1972). They propose that intercultural communication obtains "whenever the parties to a communication act bring with them different experiential background that reflect a long-standing deposit of group experience, knowledge, and values" (p/1). This definition is broad and general enough to incorporate, under the umbrella of intercultural communication, many other terminologies and definitions of (and related to) intercultural communication.

With this agreement, what I am about to discuss should be relevant to everyone who is teaching and/or studying the area of intercultural communication and related areas.

Educational Criteria: Thought and Action

John Dewey, in his book Democracy and Education (1922), identifies education largely with growth and development. Development is possible because man possesses plasticity, or "the capacity to retain and carry over from prior experience factors which modify subsequent activities. This signifies the capacity to acquire habits, or develop definite dispositions" (p.54). The significance of habit is not exhausted,

however, in its behavioral phase. "It means formation of intellectual and emotional disposition as well as in ease, economy, and efficiency of action" (p.60).

Dewey's philosophy takes the form of pragmatism and has been most influential in shaping the contemporary educational practices in America as well as in many other parts of the world. Pragmatism recognizes the union of thought with action and has necessarily made the thought an empirical affair. This way of reasoning gives a special aspect to the problem of the theory of knowledge, and such conceptions as truth and error receive a meaning different from either the idealistic or the popular. Thought becomes not so much as epistemological as a psychological and practical issue. The real difference between a true and a false knowledge lies in their application. As our judgments and convictions are simply guides for behavior, according to the pragmatic philosophy, so the difference between judgments of fact and judgments of value and the difference between theoretical and practical reason disappear. The words "true" and "real" signify forms of value in the sense of usefulness; and the word "good" is practicality in disguise.

The recent trend in education toward "utilitarian" or "instrumental" view of knowledge seems to be a spin-off of the empirical nature of the pragmatic philosophy. While pragmatism maintains the unity of thought with action, utilitarianism is characterized for its dominant value in action. From the view of the typical utilitarian orientation, practical usefulness of knowledge is the most important criterion of education; education which provides students with the ability to obtain the greatest amount of comfort for the least amount of effort is considered "good."

Universities today are often pressured by a utilitarian population ("Why should we spend money for useless subjects which, in addition, interest so few students?"). Students also are mostly not theoretical but practical minded, which is exactly the reason mankind has survived, and the reason why the Western nations have achieved great technological and economic advancements. Students have to develop their gifts in relation to some concrete purpose, something that can be seen, constructed and used, rather than through abstractions (although abstractions may become understandable to them when they emerge from the concrete).

Among various academic disciplines of universities, some are more utilitarian than others. Traditional liberal arts and sciences are still more thought (or theory) oriented than applied sciences and some of the newly developed areas such as business administration and human service programs. Among the areas of study within the field of speech-communication, we can see the same variation in emphasis of theoretical and practical knowledge--thought and action.

Need for Balance between Thought and Action

At present, intercultural communication education seems to be at the action (practical) end of the thought-action continuum. It is perceived by many as one of the heavily "utilitarian" subjects. The growth of intercultural communication as an area of study has been significantly promoted by a very practical motivation to provide answers to "problems" of various cross-cultural encounters of government overseas agencies, businessmen, foreign students or students abroad, missionaries, tourists, and more recently of majority-minority ethnic individuals.

Such problem-oriented "segmental" and "componential" approaches (Asante, 1977) have generated much valuable information and many insights. They have identified "stumbling blocks" to intercultural communication on the interpersonal level (Barna, 1972); they have provided "culture capsules" or "culturgram". Admonitions to be careful about how to greet in foreign cultures, be sincere in your approach to others' customs, be open to their manner of doing things, use the appropriate nonverbal gestures, and refrain from making judgments about the others' customs, have some validity in terms of interpersonal protocol.

While acknowledging the value of the problem-oriented approach in intercultural communication education, we cannot be satisfied with it. Knowledge of the particulars and specifics are useful in particular and specific situations and settings, but not necessarily so in other similar situations and settings. It is also possible that such knowledge is too superficial and insufficient to enable one to understand the complex dynamics of a person's cultural background and communication patterns. To understand any given individual, the ideas in the back of one's mind, the real meaning of the language one uses, we need to know much about his or her family, social and political life, religious practices and metaphysical conceptions. Out of these come the unconscious postulates that govern a person's life and communication patterns. Likewise, to understand people with different cultural background is not only to understand the observable behaviors and the superficials of cultural norms, but perhaps more importantly, to understand the hidden cultural forces that shape the meaning behind the observables.

Generally speaking, the difference between "academic" and "vocational" training of intercultural communication lies in the greater length, width, and potential depth of the first. With it goes the hope that these qualities will give a person a more serious and rounded knowledge, better methods of inquiry and judgement, and consequently, a higher capacity to achieve better skills of intercultural communication. We must not forget that there is much utility in the seemingly non-utilitarian. The so-called "know-hows" of intercultural communication without serious explanation why they work might provide us with quick "solutions" but not the long-term intellectual and emotional disposition to deal with "problems"

of intercultural communication.

We need to strive toward a healthy balance between theory and practice in our education of intercultural communication. The practical imposes itself more easily on the average mind than the theoretical and speculative. Without the firm resistance of those who try to lead students toward a fuller understanding of humanity, our education might be turned into mere vocational training.

Truthfulness of Knowledge in Intercultural Communication

Having discussed the importance of balance between thought and action in intercultural communication education, a question comes to my mind concerning the validity of theories in intercultural communication.

Our knowledge of "facts" of intercultural communication is based on empirical observation. According to pragmatism, nature is an affair of individualized and "qualitatively unique" events, and as a result of the interaction of these events new and unanticipated conditions or phenomena occur (Childs, 1956, P. 62). This view of nature as a dynamic process of interacting events in which novel conditions or events emerge, has also resulted in a changed view of "natural law."

Laws describe, they do not prescribe, the behaviors and the correlations which events exhibit. Were there no recurrences, no dependable correlations of events, and no determinate patterns of sequential behavior, there would be no "laws" and no bases for scientific theories (Op. Cit., p. 62).

But recognizing that certain natural affairs are characterized by relatively stable structures, and that there are many dependable and therefore predictable occurrences in nature, we attempt to theorize the phenomena of culture, communication, and intercultural interaction processes. The theories are the generalizations based on scientific methods of inquiry and observations. It is the responsibility of scholars to see that our formulations of these generalizations are accurate and truthful accounts of what actually takes place.

However, truthfulness of the scientific theories in social science in general is often questionable and difficult to verify. The very nature of human perception, knowledge, communication symbols (especially language), and our entire consciousness is intricately interwoven with the hidden grips of our own culture (Sapir, 1921; Chorf, 1956; Smith, 1972; Hall, 1976; Saral, 1976, and many other literature on semantics, human perception, and cultural linguistics). Furthermore, much of culture operates outside of our awareness. Frequently, we do not know that we know; we unconsciously learn what to notice and what not to notice, whether experience is seen

as whole or fragmented.

Culture is man's medium; there is not one aspect of human life that is not touched and altered by culture....like the purloined letter, it is frequently the most obvious and taken-for-granted and therefore the least studied aspects of culture that influence behavior in the deepest and most subtle ways (Hall, 1976, pp. 16-17).

Since scientists are no exceptions to the inevitable human condition, they are also bound to the hidden cultural assumptions and perceptual tendencies. In fact this very problem of human subjectivity and bias seems to have caused many inconsistencies and confusions in social science in general. Some even go so far to say that "different professors have different horror stories." And the problem of subjectivity and bias is particularly serious in the area of culture, communication, and intercultural communication where objects of study transcend one's own cultural boundary.

What is unethical of scientists and scholars in intercultural communication (as well as all other disciplines) is not having a bias, but neglecting the character of our own and others biases, failing to recognize their influences in our attempts to theorize empirically-based scientific facts of intercultural communication phenomena. Fortunately human nature is essentially the same across cultures; different cultures share varying degrees of common themes and patterns of life. I believe that, with our conscientious effort to minimize our incompleteness and bias in our pursuit of theory, and with the help of scientific methods of inquiry and observation, we can discover and discuss generalities and regularities as well as variations of intercultural communication phenomena with reasonably acceptable accuracy. The scientific theories will yet be useful for better understanding of mankind across cultures and of cross-cultural interaction processes. (Specific method of minimizing our cultural biases is an important issue to be explored.)

Conclusion

Thus far, I have presented to you some of my views on intercultural communication education--what it is and what it ought to be. They can be summarized in the following two statements.

First, the area of intercultural communication at the present time seems to be leaned heavily toward action-oriented, practical knowledge. I believe that we should put more of our energy in studying and teaching the knowledge of higher level of abstraction and generalizability and of deeper level of thoroughness. The seemingly "non-utilitarian" knowledge will eventually prove to be more useful in the practices of intercultural communication and will provide a solid basis

for the growth and development of intercultural communication as an area of academic discipline.

Second, we need to constantly and seriously recognize the intrinsic human limitation in our culture-bound perception and knowledge, and consequently, the incompleteness of our empirical inquiry and observation in intercultural communication.

In concluding my presentation, I would like to share with you my personal thoughts and feelings about our education of intercultural communication. One of them is that it might be a delusion to believe that intellectual understanding of intercultural communication alone contributes automatically to the betterment of humanity. Although Bacon's famous dictum, "Knowledge is Power", is certainly true, we have also seen that the power of knowledge and advanced education might be used for evil as well as for good, depending on the individual standards of ethics and morals.

It seems to be that a significant problem in our "age of education" is the arising stream of superficialities that produces thousands of little knowledges but not depth and wisdom; these prevent us from real "involvement" and from authentic thought and action. I would like to see intercultural communication education not only provide the students tune their mind and soul in such a way that they become capable of real commitment to the great goals of humanity for all.

Such a task requires moral and ethical character of us as educator of intercultural communication. If we can succeed in meeting the criteria of genuine moral and ethical as well as intellectual disposition in ourselves and in our students, then I believe that the area of intercultural communication can become one of the unifying and "equalizing" (Duncan, 1983) forces in this diverse and yet so intricately interdependent world.

This is the highest ideal in my educational endeavors. It may not be an attainable goal, and yet, it provides me with a sense of purpose, direction and enthusiasm. I hope that many other scholars and teachers will join me in this ideal. Thank you.

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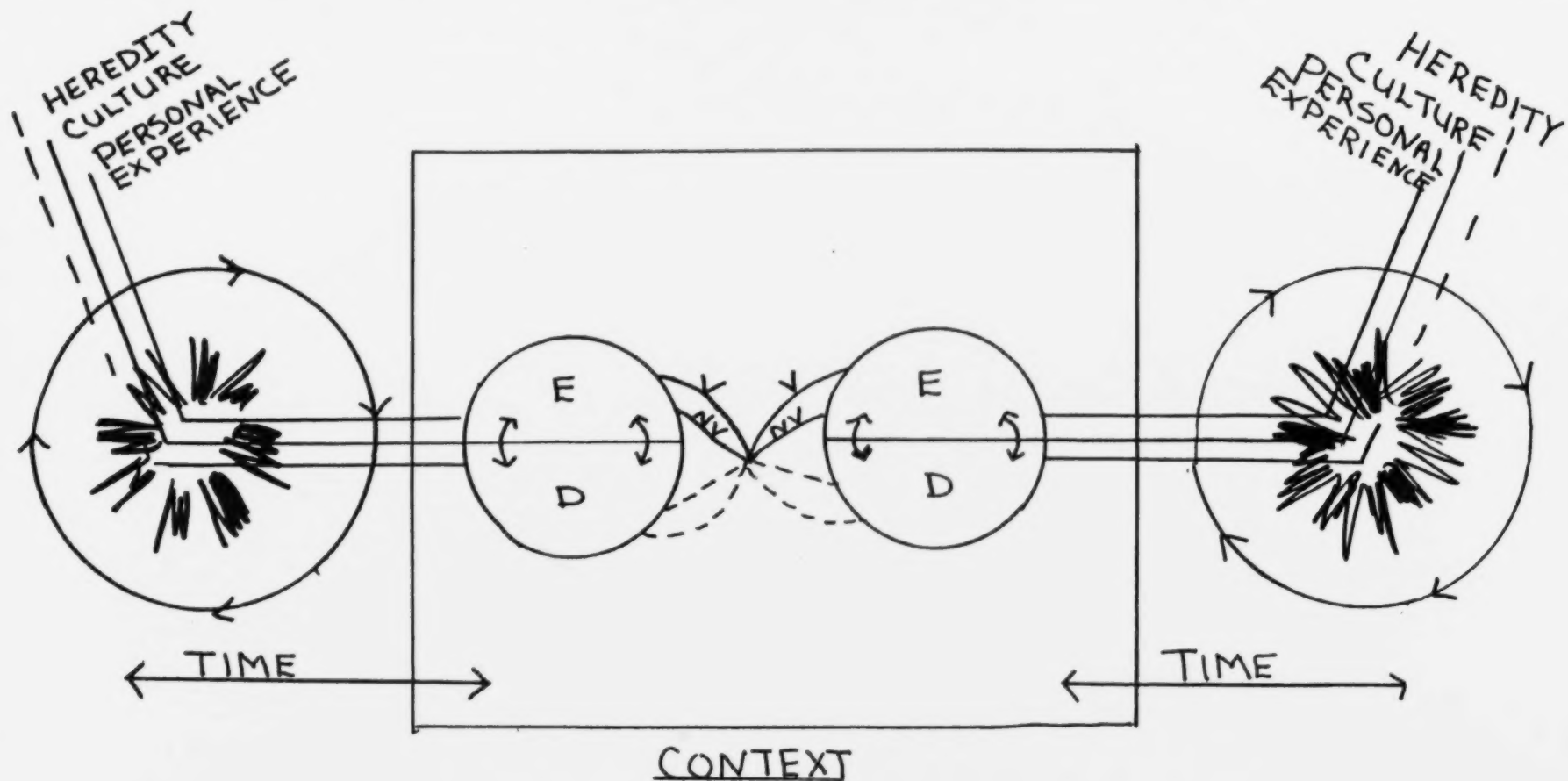
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COMMUNICATION MODELS. CASE STUDIES AND EXERCISES

WHAT WE BRING
TO COMMUNICATION

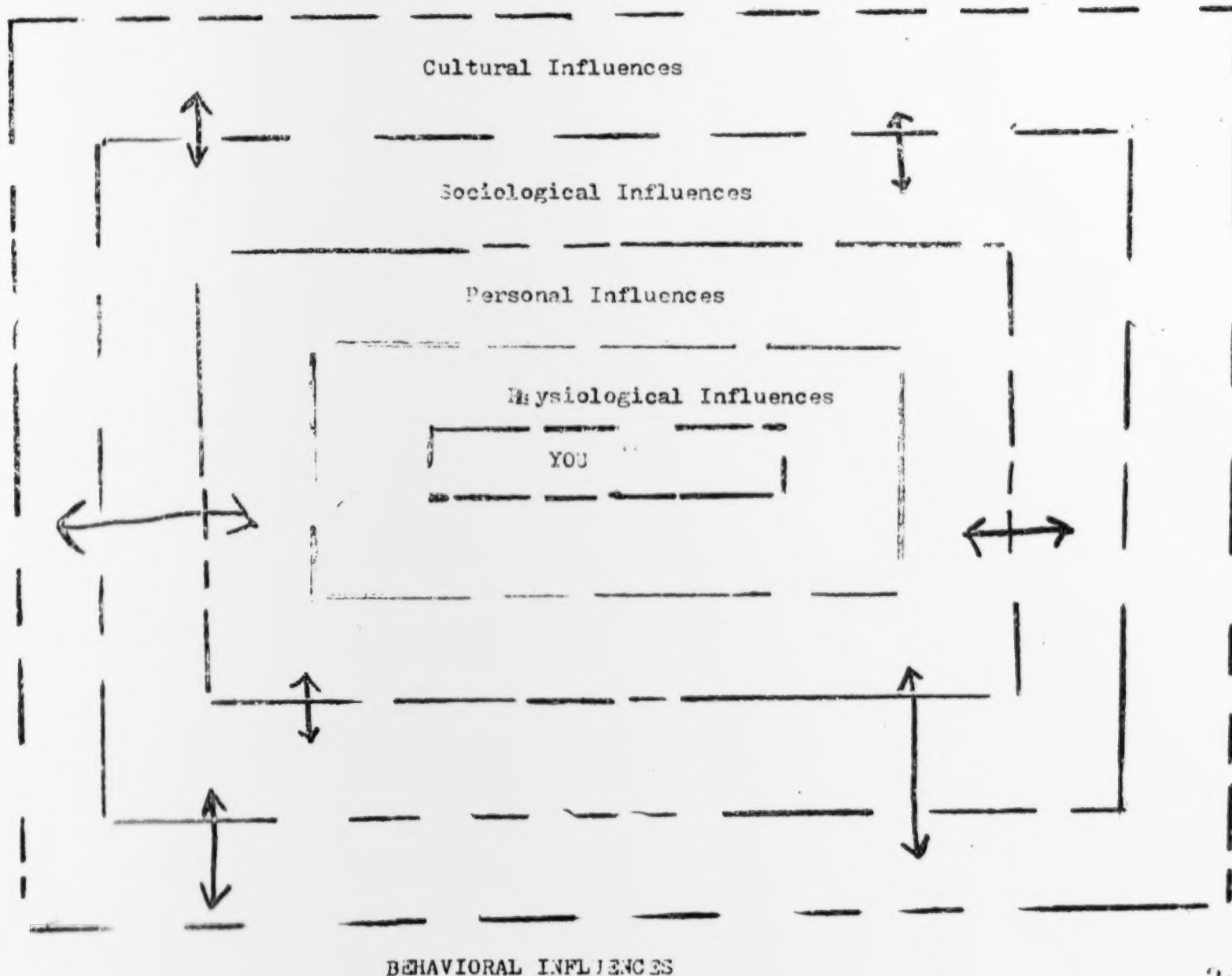
TAKING PART IN
COMMUNICATION

WHAT WE BRING
TO COMMUNICATION



PERSON A

PERSON B



SEEING YOURSELF AS OTHERS SEE YOU

Thesis: We make predictions about others' reactions to our communications, and they make predictions about us. It is helpful to think of how others view us when they communicate with us.

To guide inquiry: What kinds of predictions do you think others make about you? Do they make accurate predictions about you when they use only cultural or sociological data?

Procedure: In the space below write 10 cultural predictions that you think others would make about you in an interaction.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

How accurate would their impression of you be if these were the only predictions they could make about you? What errors would they make? In what situations do you think it would be good to make these kinds of predictions?

Next list 10 predictions that others would make about you at a sociological level.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

What predictions do you think people would make about you based on just these attributes? How accurate an impression of you do you think they would have? What more could they say about you now than they could just on the basis of cultural data? What errors would they make just using sociological data? How frequently do people make predictions about you based solely on sociological data? Do you think that their impression is the "real" you?

Now list 10 statements you would make about yourself based on psychological data.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

How accurate an impression of you do you think others would have based solely on these data? Would people make many errors in their predictions about you, given these data? What kinds of predictions can they make now that they could not make on the basis of cultural and sociological data? How often do people use this kind of data in making predictions about you? Who are these people? How long have they known you? Do you think that it is necessary for everyone to make predictions about you based on these data? Why?

Try making a similar set of lists for your best friend and for a stranger. Also try to answer the same questions for them. What similarities are there between your answers for questions about yourself and your answers for questions about others? What differences?

CULTURAL ASSUMPTIONS AND VALUES
AFFECTING INTERPERSONAL RELATIONSHIPS

- A =Assumption or value held by majority of Americans
C-A =Assumption or value held by majority of persons of a "contrast-American society"; that is, one which is opposed to American society (in contrast to it) in its assumptions and values.

I. How do we see ourselves?

1. What is our primary identification?
A Within ourselves as individuals.
C-A As part of a family, clan, caste, or tribe.
2. What do we value in people?
A What people can achieve through special skills.
C-A A person's background, family connections, tribal affiliations.
3. Whom do we rely on for help?
A Ourselves as independently resourceful people.
C-A Our friends, family, and others owing us obligations.
4. How do we learn about life?
A From personal experience.
C-A From the wisdom and knowledge of others.
5. What is the basis of social control in a community?
A From feelings of guilt because we are not living up to our personal standards.
C-A From feelings of shame because we are not living up to the standards of our community.

II. How do we see our relationships with others?

1. How do we relate to people of different status or authority?
A Minimize the difference; take for granted everyone's the same.
C-A Stress the difference; show respect for authority/position.
2. How do we relate to new acquaintances?
A Stress informality; make people feel at home.
C-A Stress formality; act properly in front of strangers.
3. How do we idealize work and sex roles?
A Little differentiation between male and female roles.
C-A Distinct and rigid differentiation between male and female roles.

4. How do we idealize sex roles and friendship?
A People may have close friends of both sexes.
C-A People may have close friends of same sex only.
5. How do we idealize sex roles in social relationships?
A Sex equality for males and females.
C-A Male superiority.
6. What are our loyalties to organizational life?
A Move easily from one organization to another when our personal goals are not fulfilled.
C-A Remain with our organization from sense of loyalty even when personal goals are not fulfilled.
7. What are the characteristics of friendship?
A A loose concept applied to many people and based on overlapping special interests; limited obligations to one another.
C-A A specific concept applied to a few people; total involvement based upon mutual love and respect, unlimited obligations to one another.
8. How do we deal with conflict?
A Favor eye-to-eye confrontation between the two people disagreeing.
C-A Find it unacceptable and embarrassing.
9. How do we regard kidding or joking at the expense of others?
A As acceptable, interesting, and fun.
C-A As unacceptable and embarrassing.
10. What are our primary ways of social interaction with friends?
A Doing things together.
C-A Being together.
11. What is the preferred pace of life?
A Fast, busy conducive to getting things done.
C-A Slow, steady, conducive to getting the most from life.

III. How do we see the world?

1. What is nature like?
A Physical, knowable by scientific investigation.
C-A Spiritual and mystical.
2. How do natural forces in the world operate?
A In a rational, controllable manner.
C-A In a predetermined, spiritually controlled manner.
3. What is the role of fate in life?
A It has little influence; we are the masters of our destiny.
C-A It has great influence; there is little we can do to alter it.
4. What is the relationship between man and nature?
A Man should modify nature for his own needs.
C-A Man should accept and integrate with the natural forces around him.

5. What is our attitude toward things we desire in life?
A What is good or desired is unlimited if we work hard.
C-A What is good or desired is limited and must be shared with other.
6. How do we look at time?
A In precise minutes and hours by which we organize our days.
C-A In diffuse days, weeks or months by which we organize our years.
7. How do we value time?
A As a limited resource not to be wasted.
C-A As an unlimited resource to be used.
8. How does life unfold?
A In a lineal fashion through history.
C-A In a cyclical fashion through recurring seasonal patterns.
9. How do we measure progress?
A In concrete, quantifiable units which indicate amount, size, percent, and the like.
C-A Against abstract social and moral principles of our society.
10. On what basis do we make decisions?
A Will it work?
C-A Is it right?

CULTURAL COMPARISON

Communicative Characteristics	Not a Cultural Trait							Strong Cultural Trait			
Formal											
Independent											
Talkative											
Close											
Shallow											
Serious											
Dependent											
Calculating											
Warm											
Tense											
Reserved											
Frank											
Trusting											
Competitive											
Masculine											
Spontaneous											
Open											
Impulsive											
Cool											
To seek a Protective Relationship											
Relaxed											
Evasive											
Silent											
Self Assertive											

Communicative Characteristics	Not a Cultural Trait										Strong Cultural Trait									
Informal																				
Distant																				
Deep																				
Suspicious																				
Humorous																				
Cautious																				
Indifferent																				
Cooperative																				
Feminine																				
Responsive																				

KEY.....= Americans

_____ = Culture in Question

AN APPLICATION OF INOCULATION THEORY IN AN INTERCULTURAL CONTEXT

by

Nancy E. Briggs and Glenn R. Harwood

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First, complete the following questions in the context of your native culture and then complete the form a second time in terms of a host culture. Lack of answers may show glaring inadequacies and the necessity for expanded awareness of cultural norms.

Identify the culture: _____

1. Linguistic Variables

The first element for consideration in the Cultural Communication capsule is the comprehension and verbalization of the host's language.

- A. How well do you know the culture's language? (Spoken, read, or written?)
- B. How was the language learned?
- C. How much has English influenced the language?
- D. What is the main language of the culture?
- E. What is the "official" language of the culture?
- F. What are some of the other languages of the culture?
- G. How important are dialects? Which ones exist?
- H. Do citizens know several languages? Do they use them at the same time?
- I. What is the most educated, prestigious language to use?
- J. Why is learning the language important?
- K. How important is slang in the culture?
- L. What slang should you know?
- M. How can you improve your communication through the language?
- N. What language is used in mass media?
- O. How much is your credibility enhanced by knowing the language? Are natives suspect if a foreigner knows their language?
- P. How is status shown in the use of language?
- Q. How would you describe the language technically? For example, English has 45 phonemes and is subject-predicate oriented. Its alphabet is simple, with 26 letters.

2. Identity and Status

- A. How does a person in a given culture view "self"?
- B. Is status mainly derived from one's job, profession, school, friends or family?
- C. How restricted is individual autonomy? Does one "act"

- on behalf of others?
- D. How does status relate to age?
- E. What kinds of contacts are important to status enrichment?
- F. What constitutes individual success?
- G. What is the status of women?
- H. How is an individual's identity or worth defined?
- I. What are the signs of upper class?

3. Historical and Political Climates

- A. Is the past history of a country revered?
- B. What significant historical and political events are important to citizens?
- C. In the political environment, are messages stated clearly?
- D. How direct or straightforward are messages?
- E. Are messages couched in elaborate or indirect terms?
- F. Is there minimum or maximum use of honorifics?
- G. Are political persuasions related to the job?
- H. What are the major holidays and how are they celebrated?
- I. What are important political terms, parties or symbols?
- J. What is the geographical size and population of the country?
- K. What is the racial make up of the culture? How do races interact historically or politically?
- L. What are the political scapegoats of the culture?

4. Social Values and Structures

- A. How important is religion?
- B. What is the general concept of God?
- C. What is society's view of the future?
- D. Are old traditions or new innovative approaches suspect or highly valued?
- E. What is the social concept of time?
- F. How valued is education?
- G. What is considered a good and a superior education?
- H. Is assertive behavior rewarded in the society?
- I. Is popularity a premium asset?
- J. How do persons express deep emotion in acceptable ways?

5. Economic Trends

- A. What kind of economy does the country have?
- B. How much is the culture industrialized?
- C. What is its gross national product?
- D. What is the base of the GNP?
- E. What is the inflation rate?
- F. What is its credit worthiness and debt to world banks?
- G. How strong is its currency as compared to other nations?
- H. What is its reliance on imports and exports?
- I. What is the unemployment rate?
- J. What bias against the United States and other economies exists?

6. Technological Language Vocabularies

- A. How familiar is the culture with high technology equipment?
- B. What is the familiarity with "pre-technical English"?
- C. Are most of the costs of data processing on the training of people rather than on the equipment itself?
- D. What is the familiarity with technical language?
- E. What are the methods of updating technical language?

7. Nonverbal Communication

- A. What are the basic approaches to proxemics (territoriality)?
- B. What are the basic approaches to paralinguistics (tone of voice, expression, volume, rate, etc.)?
- C. What are the basic approaches to kinesics (body movements)?
- D. What are the basic approaches to haptics (touch)?
- E. Is touching frequent or infrequent with members of the same and different sex in daily interactions?
- F. Is the voice pitched high or low in friendly conversations?
- G. How much eye contact is appropriate with close friends or slight acquaintances?
- H. What dress is appropriate for the job and the home?
- I. Describe the appearance of an attractive woman.
- J. Describe the appearance of an attractive man.
- K. What kinds of music are popular?
- L. What are the daily hygiene habits?
- M. What are popular foods and how is food prepared?
- N. What nonverbal communication accompanies a normal greeting for business associates? Loved ones?

8. Family/Friends

- A. What are the expected behaviors of family and friends?
- B. What are enjoyable activities for family & friends?
- C. How large a home does a family expect? In the city? In the country?
- D. How large a family including parents and children is expected?
- E. How do marriages occur?
- F. How is intercultural marriage viewed?
- G. How many friends constitutes the norm?
- H. How does entertaining in the home occur?
- I. Can friends visit spontaneously?
- J. Is a nuclear or extended family situation endorsed?
- K. Who is the head of the family?
- L. Does that person act on behalf of the family or the clan?
- M. In general, what is considered appropriate behavior for children?
- N. What constitutes appropriate table manners and table talk?

9. Employment Skills (Task accomplishments, duties, and responsibilities of a role in a particular culture. Imagine a particular job or position_____.)
- A. What are the concepts of superior/subordinate relationships?
 - B. What are minimum requirements for particular jobs?
 - C. Is the superior involved in the subordinate's off-the-job life?
 - D. Is the manager expected to maintain interpersonal relationships with subordinates?
 - E. What is the ideal manager?
 - F. Is phatic communion (small talk) expected?
 - G. What are the components of a subordinate model?
 - H. What feedback is expected from the manager boss?
 - I. How do technical schools and universities function in the culture?
 - J. How is employment male or female dominated?
10. Company Policy (Institutional or employer policy. Imagine a particular company_____.)
- A. What are the goals and objectives of the company in the culture?
 - B. What are the policies?
 - C. Are these goals and policies changing? If so, how?
 - D. Is mobility desirable?
 - E. Is length of service an asset or a sign of dependability and loyalty?
 - F. Is mobility a sign of ambition?
 - G. How are promotions viewed?
 - H. What are the communication goals of the company?
 - I. What is the expected commitment to the company?
 - J. What are the fringe benefits provided by the company?
 - K. How are business associates entertained?

FIND OUT

1. What kind of eye contact is appropriate; is the same eye contact used with males, females, children, older people?
2. Find out what to expect in the country you might visit as far as dealing with persons in an official capacity (customs officer, immigration, policement, etc.). Are there special titles of address, forms of speech, "bribes"/tips which are appropriate or expected in certain situations?
3. In the U.S., we divide the day into AM and PM. How does the target culture distinguish between morning time and afternoon time? Are there various ways of telling time? How is time usually posted on official schedules?
4. Time and its "efficient" use are important to Americans. We think of Americans as generally prompt and serious about appointment times. Find out what the general attitude toward time, punctuality and waiting is in the target culture. What expressions in the language reflect these attitudes?
5. Find out from an informant what the word "family" signifies for him within his culture. Find out the same information for the word "friend." Are there special words to designate people who are other than friends or family with whom one has a relationship?
6. When seeing someone, whether it be for the first time or not, is there generally more than just a verbal side to greeting and leave-taking?
7. Most languages have an expression similar to the English "Make yourself at home." Investigate the meaning of this expression within the culture of the country you will be visiting. Also, what are the connotations behind the word "guest"?
8. What are the topographical boundaries and limitations of a home in the country to which you are going? What status does "your" room have for others in the family? What status do the other rooms have for you and other family members? Private--public--no man's land--knock before entering? How important are doors in defining public and private space? Are doors to be kept open or closed?
9. How loud is it customary to speak in the home? In a public place? What is the direction of a conversation? Do several persons speak at the same time, or does only one person talk at a time?

10. Find out the appropriate ways in which you can express your needs at the table. What should you do, for example, if you want more, or you are full? How do you politely refuse? How many times do people normally offer? What rituals might you have to follow to leave the table? Should you leave before anyone else does?
11. Most non-American cultures have different habits concerning hands and eating. These differences can vary from the way a knife and fork are held or where the bread is placed, to taboos concerning the right or left hand and where it may be placed. Find out which habits are different but do not necessarily need to be adhered to, and which eating habits you as an American might have that would be a taboo or offensive to people in the country you are visiting.
12. What do people usually say to one another the first thing in the morning and before going to bed at night in the target culture?
13. Who do you ask for information on a public street? Can you approach a person of either sex, of any age, or should you seek out an officer? What other places can you obtain information about a town you may be visiting and what it offers of interest?
14. Similarly, what is an "old" person? Find out when a person is considered as "old" and what attitude people from the culture have toward this person. What role and status do "young" people have? Is age discussed at all? Is it appropriate to ask?
15. How would you ask a person of the opposite sex to go out with you (possible on a date, if permissible)? Would you ask the person or his/her parents? Under what conditions would you accept a similar invitation? What is said?
16. Find out the importance of gift-giving in the culture of the country you will visit. When is a gift necessary, and when is it not expected? How do you present a gift, or receive one?

MORE ON WHAT TO LOOK FOR

Each culture "teaches" its members specific and unique communicative styles. We all don't speak and listen in the same manner.

1. When does communication occur? How is it started?
2. Where do people talk? Office? Club? Hallways? At meals? At work? Where are people silent? Church? etc.
3. What is the form of communication? Formal? Literary? Standard? Informal?
4. What can or should not be talked about? What are taboo topics?
5. How are disagreements or differences in points of view or of facts handled? Laughter? Silence? Quiet tones? Digression?
6. Who ends a conversation? Host? Guest?
7. How quickly do speakers get to point of this discussion?
8. What kind of feedback is used? Head nods? Eye contact? etc.
9. How important is nonverbal communication? What types of nonverbal communication is employed?
10. Is interaction important? Is silence important?

CULTURAL VALUES

1. What are the six or so major values, themes, goals, characteristics of culture and personality in our own culture?
2. What do we insist on most in the rearing of our children?
3. What types of behavior give us status, security, social approval, as adults?
4. What types of conduct do we oppose, hate, condemn most? What punishments, personal, state, relations, do we have for these actions?

BAFA BAFA: A CROSS CULTURE
SIMULATION

by
R. Gerry Shirts

Alphas are extremely social, but their socializing is dictated by the women. Men can speak freely with other men, but must be restrained in contact with women. This matriarchal society is also highly materialistic. A major source of conversation is derived from discussing each other's material assets.

- a. example of greetings: Hi, Jimmy, how is your new radial tire?

Keep in mind the following social rules:

- A. (initiating conversation) Always begin social contact with materialistic statement. Inquiries into each others financial situation is considered proper etiquette.
- B. (degree of verbalization) Constant verbalizing is a sign of successful communications. Perpetual chit-chat is critical both in social and business interactions.
- C. (sex roles) Women must remember to protect their males from strangers. If a stranger stands too close to a male member intercept without speaking.

- D. Nonverbal behavior:

touching: each touches the other, except handshaking is considered an insult. Men must wait to be touched by woman before they can reciprocate.

gestures: The right hand is considered an evil and disgusting part of human anatomy. It must never contact a human or be used in giving something to another. Right palm facing a person is an obscene gesture.

eye contact: women engage in sustained eye-contact. Men lower their eyes when speaking to women or strangers.

facial gestures: wetting one's lips with the tongue is considered a very provocative/complementary gesture to be used ONLY when one wished to "charm" the opposite sex. Tongue rolling is a definite attempt at hustling. (gestures can be used by both sexes)

- E. Business: This highly materialistic society thinks of business as merely an extension of their social life, only more aggressive. Although men can initiate a sale ONLY WOMEN CAN BARTER and complete transaction.

RULES FOR THE BETA CULTURE

Betans believe in the separateness of the self from others. If possible they would live in isolated cells but since they form a group they make all attempts to co-operate while minimizing self-revelation. Betans see themselves as only part of the natural cycle and therefore hold nature as sacred as man. They speak through nature so all communication is a metaphor.

- a. example: This rose is wilting. (I am tired)
Does the cow sit as your table? (Do you eat meat?)
How are the saplings in your forest? (How is your family?)

Keep in mind the following social rules:

- A. (initiating conversation) Always begin social contact with reference to the weather or other natural phenomena.
- B. (degree of verbalization) The ability to use metaphorical language is an art form which establishes a type of caste system. Clear, moderately slow speech production punctuated with intermittent silence to enable aesthetic appreciation is a sign of articulate communication.
- C. (sex roles) Within the culture an asexual attitude prevails. Members tend to find other cultures very exciting but the treatment of sex as "nature function" is sometimes misunderstood by strangers.
- D. Nonverbal behavior:
1. touching: Betans are essentially aphysical and therefore avoid touching another. An interesting feature in this culture is that individuals seem to touch and hold themselves. (i.e. arm folding, face touching, etc.) Positive sentiment is expresses in flowery metaphorical language.
- gestures: YES/or agreement/happiness--signifies by touching chin to chest. (rapid chin touching--ecstasy).
- NO/disagreement/disgust-rolling the shoulders
- "Say again" or repeat--is indicate by touching your fist to your forehead.
- facial gestures: The human tongue is considered a disgusting part of human anatomy. Showing your tongue or pointing a finger are considered GRAVE insults.
- E. Business: The following only relate to business negotiations.
- (1) all trading is done standing
- (2) women cannot touch money

THE EAST-WEST GAME

Introduction: This is a simulation for 15 to 40 people and takes 1 1/2 to 2 hours. Leave ample time for processing. Phase I: The participants are divided into two groups, East and West, and brought together separately in two different rooms with a trainer to develop their cultures and strategies. Phase II: A delegation from the West visits the East while simultaneously a delegation from the East visits the West. Phase III: East and West get together in own groups to assess what happened. Phase IV: Trainers process the experience. The game has been called the "Emperor's Pot" because the treasured artifact has sometimes been called or identified as a sacred pot.

Processing the Experience: (This is the usual way I begin the processing phase-but there may be other ways of doing it.-NAL)

1. Talk about the potential value and impact of the simulation exercise.
2. The objectives of the exercise:
 1. Increase one's awareness of own cultural identity and a sensitivity to the cultural difference.
 2. Increase understanding of culture and its effect on communication styles.
 3. To relate the experience to theoretical material learned to date.
 - (1)
 - (2)
 - (3)
3. Ask students about their feelings, attitudes, learnings from the exercise.
4. Some themes:
 - value differences
 - attitudinal differences
 - communication styles
 - communication functions
 - communication models
 - negotiation in cross-cultural contexts
 - role identification, role prescription
 - cultural empathy
 - stereotyping
 - perception
5. Strengths of the exercise: What were the good and efficient things about it?
Suggestions for improving the mechanics of the exercise.

THE EAST-WEST GAME

(Emperor's Pot)

Experiment in International Living

EAST

Instructions:

Your group represents an ancient Eastern culture. You are poor but proud.

A highly treasured artifact is in your possession. It dates back to 400 A.D. It is a national treasure, in fact the national treasure, and culturally you cannot give it up under any circumstances. The other side (West) wants it. Their delegation is under strong pressure from the West to return with the artifact. (You may wish to identify one key behavior which, if demonstrated by the West, will win them the treasure.)

However, it is in the nature of your culture to be very agreeable, to be very polite, to try always to answer affirmatively, whether you mean it or not. You never come out directly with a flat negative in the negotiations. You never tell their delegates that they will never get the artifact. You dissemble if necessary; you seem to agree or go along, because culturally you never wish to offend.

Culturally, it is important for you to avoid strong, direct eye contact with the delegates or visitors from the West. You look them in the eye, but never in a fixed, hard, direct look of any duration.

Typically, even your negotiating team (your delegates to the West) will practice the ancient art of dealing through a third party. Example: one of you has the role of Chief Spokesman (a senior scholar and official), who may act as one of your delegates to the West, or may negotiate at home with the delegates from the West. And while he will do some of the talking in either situation, he will defer often to one of the other members of your group and let that other person carry on some if not most of the conversation with the other side. The West will not understand what dynamic is operating here, but that is their problem.

Situational note: The West will be sending delegates to your culture to try to find a way to persuade you to relinquish the national treasure. You will observe their style and make notes on your assumptions, based on the way they behave and talk in your culture during the Phase II negotiations. At the same time (Phase II) a delegation of your people will go to the West (to their Embassy let's assume) where their officials will try to persuade some of your people on their home ground.

Your list of cultural values is attached. There will be a staff person in your room to help with questions during the Phase I planning period. During that time you will sort out your various roles, decide who should go to the West, who and how many, and who should remain in the East to negotiate with the West delegates. You should also decide upon the approach you will take in Phase II.

MOBILITY--Important because one has duties to family and community.

WORK--A means to an end rather than an end in itself. Has no value in itself.

MONEY--Saving for the sake of saving is seldom considered a virtue. Some attitudes towards money involve concepts of "face"--i.e., spending an entire year's income for elaborate ceremonies, wedding, etc., to increase or maintain family prestige. Price is regarded as an index of quality.

AGE--Great reverence for age, which means wisdom, authority, great perspective on life. Age brings certain privileges (a girl is not a woman until married and a mother). One always uses honorific terms when addressing an elder.

EDUCATION--A discipline, and a reflection on family prestige. Means of raising whole family status. Confucian idea of education to create the true gentleman.

AUTHORITY--Confucian values stress the cautions. Obedience to authority. Individual rights bear little consideration. Vertically organized hierarchy regarded as most orderly and harmonious.

MORAL SUPERIORITY--A moral smugness stemming from a conviction that EAST'S people are a special people with a set of values and conditions that made them unique.

WEST

Instructions:

Your group represents and authentic Western culture. You are rich and powerful.

A highly treasured artifact is in the possession of the East. It is a most valuable part of their ancient cultural heritage, and although they are a poor country, they will be reluctant to give it up. However, you have been assigned the task by your national museum with strong urging from the Government itself, to obtain this national treasure for your country's own collection. Money is no problem.

Thus your task is to assemble a delegation, send them to the East (you decide who goes, how many, what approach they should use... as long as the approach appears to you to be compatible with the cultural values listed on the next page.) In plainest terms, your group has been sent to the East to bring back the artifact at whatever cost, although you cannot come right out and say this during negotiations with the East. They are known in world as shrewd traders, even though they are relatively poor, but you have been instructed to operate on the supposition that every man has his price.

Culturally, it is important for you and your negotiators to figure out which approaches are acceptable to the other side, in order to smooth out the path to your objective, which is the artifact, but at the same time you should try to stay within the value system defined for you in the next pages.

Typically, you tend to be success-oriented, hard-working, efficient; you plan ahead and try to use time productively.

Situational note: When told, you will send your delegation to the East. While they are negotiating, this team will also be recording observations about the ways in which the Easterners operate, and making assumptions about them. At the same time, a delegation from the East will come to the West (let's assume the meeting takes place in your Embassy in their country) during which period you will try to persuade their delegates about the merits of your case... for the artifact, simultaneously trying to find out from them what their price might be, etc.

Your list of cultural values is attached. There will be a staff person in your room to help with questions during the Phase I planning period. During that time you will sort out, you will consult the value list, decide who and how many should go to the East to negotiate, and who and how many should go to the East to negotiate, and who and how many should remain in the West to negotiate with their delegation.

Roles:

Curator of National Museum (expert on Oriental Art)
Diplomatic Officer
Public Relations man or woman
CIA agent posing as an Area Studies Specialist
Journalist
Chief of your task-group (forceful administrator)
Recorder--to list all assumptions, values, etc., of other side
Time-keeper--to keep each phase of exercise exactly on schedule
GOD (Group Organizational Director)--the overall organizer of the West team
Advisor--all others

WEST--CULTURAL TRAITS

(these are the items governing your role behavior)

"I"--Ego-centrism

INDIVIDUALISM--Self-reliance, initiative expected from each. Status achieved by own efforts. Economic, social, political equal opportunity regarded as right of individual. Achievement is good, and requires competitiveness. Competition expected.

SOCIAL CONFORMITY-- Outward conformity to opinions of others and to dress has certain value in society.

ACTIVISM--Being active, especially in face of uncertainty, is a virtue.
Achievement and goal-oriented activities are strongly stressed.

PRAGMATISM--Practical ingenuity applied to social as well as materialistic problems.

PROGRESS--Change in itself is good. Improvement, especially personal, is a duty. Man is supposed to work in order to control nature.

EFFICIENCY--Applies not only to machines but to social organizations and personalities.

TIME--Precisely measured and must be used productively and efficiently.

HISTORY--Seen as a linear progression.

AGGRESSIVENESS--Ambition, competition, self-assertiveness to achieve success are emphasized. High status, once attained, does not confer right to treat lower class as "inferior." Personal excelling is good, but empty boasts, or boasting about success are bad.

DISCIPLINE--Pre-school = discipline from parents. School age = increased freedom and responsibility. Adulthood = time of greatest freedom. Old age considered less productive, less active, an epoch of incapability, less freedom.

MOBILITY--Great physical and social mobility as good.

WORK--Valued as an end in itself. Personal effort, energy output = good.
Laziness = bad.

MONEY--An economic tool, plus yardstick for social status, influence, power, satisfaction.

YOUTH--Highly valued. Old people wish they were young again. Elders feel outmoded by rapid change.

EDUCATION--Means to an end. Reflection on family prestige. Means to attain skill, money, status.

AUTHORITY--Rules/laws generally obeyed, but don't like to be ordered to obey. Authorities must not infringe upon individual rights. Mild suspicion of authority.

MORAL SUPERIORITY--A moral smugness stemming from convictions that WEST'S people are a special people with a set of values and conditions that have made them unique.

TIME, TIMING AND CULTURE

This exercise is intended as a means of focusing upon the differences in time and timing in different cultures. It can be used usefully with groups up to 35 or 40 and requires approximately 15 minutes for completion.

Procedure:

1. Divide the group into two subgroups, A and B. If possible the teams or groups should be visually distinguishable from one another. Colored ribbons, nametags, or armbands, are suitable.
2. Ask Team B to leave the room.
3. Inform Team A that their group and the members of Group B have an appointment with a photographer at 12:00 sharp to have pictures taken. Advise them that Team B is also aware of the time and place. Inform Team A that they are to behave as if they know that the photographer has another appointment at 12:30 in another part of town, and that they come from a culture where promptness is a virtue.
4. Instruct Team B that along with Team A they have an appointment to have a group picture taken in the large room at 12:00 sharp. Inform them that they come from a culture where time does not count. Take it easy, have a coffee--why rush!
5. Allow an appropriate amount of time to pass to enable a regrouping to occur for the hypothetical group photo.
6. After regrouping has been completed, move to discussion.

Discussion:

It has often been said that individuals in industrialized societies are "slaves to time." What happens to people who get in the way when there is a job to be done? Is following the clock the "right" way to organize one's life necessarily? How do we react to individuals in other cultures who take it easy, find time to laugh and play during "working" hours of who mix work and play?

How did Team A react to the members of Team B who exhibited so little concern for promptness. Was some active behavior more acceptable than others? What suggestions would you offer for resolving this sort of cultural and communication barrier to interpersonal relations. In many countries of the world and among some native peoples and ethnic groups in North America, a meeting called for noon may not actually begin until three o'clock. Can we learn to work with others whose conceptions of time differ from our own?

CROSS CULTURAL COMMUNICATION:
INTRODUCTIONS AND DEPARTURES

This activity is designed to heighten awareness of how North American's pattern of greeting and leave-taking differ from those in other parts of the world, and to increase awareness of one's own comfort level with touching and being touched. The activity is appropriately used with groups up to 40 participants and requires approximately 15 minutes for completion.

Procedures:

1. Divide the group into two subgroups. A and B. If possible the teams / groups should be visually distinguished from one another. Colored ribbons, nametags, or armbands, are suitable.
2. Ask Team B to leave the room.
3. Instruct Team A members that when Team B comes back in the room they are to meet and greet their friends and business associates who are Team B members. Inform Team A members that they come from a culture where close contact and warm embraces are the traditional style of saying "hello". Point out that when they shake hands on encountering Team B members to prolong the handshake for a least 30 seconds. Then they should talk for a few minutes about how they are feeling. When the bell rings Team A members are to say "goodbye" by giving their partner a warm embrace.
4. Instruct Team B members that when they reenter the room they are to meet and greet members of Team A as friends and business associates in the traditional North American fashion. They are to talk for a few minutes about how they are feeling, and when the bell rings, say "goodbye" using typical farewell gestures.
5. Following the completion of the exercise re-group both teams for discussion.

Discussion:

It has been often said that the English and their North American counterparts are impoverished when it comes to kinesic communication, that we tend to use words to denote what gesture or tone would express in other cultures. Do our greeting and farewell patterns really connote our true feelings? How did Team A feel when greeted by members of Team B? How did Team B feel? Were there different reactions at farewell? Why? why not? What factors contributed to comfortable feelings? What factors contributed to discomfort? Does age, sex, social status and relationship determine in part we say hello and goodbye? Do we greet males differently than females? Children differently than adults? Relatives the same as friends?

In North American we are quite reserved when greeting others. Body contact particularly between males is frowned upon, and holding hands is considered a sign of homosexual tendency. Yet in Arab countries men kiss each other on the streets when they meet. Nigerian men often walk hand

in hand, and Italian men embrace warmly and remain touching when engaged in conversation. In some African countries handshakes may be extended for long periods of time, and a hand on the knee among males is not an offense. How would you react to such signs of affection?

EXPLORING PARALANGUAGE OR VOCALICS

The purpose of this activity is to study the impact of vocal characteristics on intercultural perceptions of stereotypes. The exercise can be used with 30-40 students and requires approximately 15-30 minutes for completion and discussion.

Materials:

1. Obtain a tape recording of a set of simulated accents possible from someone in the theatre department. Have the person engage in a monologue for approximately one minute using several different accents, e.g. Southern drawl, Jewish Long Island accent, Black "street talk", Chinese accent.

Procedure:

1. Provide a short introduction about the influence of vocal cues on perceptions.
2. Have the students take out a sheet of paper and be prepared to describe the persons whose voices they will hear on tape.
3. Instructions: "You are about to hear several voices. Indicate your description of each person in terms of (1) physical characteristics, (2) regional background, and (3) personality traits."
4. Play each taped recording twice and give students time to record their descriptions before continuing with the next taped section.

Discussion Questions:

1. Why did you choose your specific descriptions?
2. What is the effect of stereotyping on our ability to change our perceptions and attitudes about others from a different cultural background?
3. To what extent does stereotyping block or facilitate communication interculturallly?

CASE STUDIES OF INTERCULTURAL COMMUNICATION PROBLEMS

- Purpose: To allow participants the opportunity to analyze in a small group actual student problems in intercultural communication.
- Time: Two hours.
- Method: The participants are divided into four groups, each group composed of American and international students. Each group is given a separate typewritten case study and asked to review the case, to analyze what the problem is and why it occurred. Each group is to select a recorder to report to the large group the analysis of the case. The small group will have 15 minutes to discuss their particular case.

The groups are reassembled and a copy of all four case studies are distributed. Then the group recorders share with the larger group the results of the discussion. Other intragroup members may wish to elaborate or make further comments after the recorder. Then other participants may discuss their analysis and perhaps their experiences with similar intercultural communication problems.

The facilitator should limit each case discussion to 20 minutes to insure that all groups will have time to report.

NOTE: Groups can be formed by counting off by fours. However, facilitators should make certain that groups are multicultural.

CASE STUDY #1

Your group's task is to analyze this case study and identify what you consider to be the problem and the factors which brought about the problem. Select a recorder to take notes for the group.

Hamid, from Iran, had studied at State University for 8 years and had developed a very close relationship with the Foreign Student Advisor during his Bachelor and Master degree programs. The Foreign Student Advisor left State University when Hamid began his Ph.D. Program. However, the new Foreign Student Advisor, Mr. Smith, became friends with Hamid but their relationship was not as close as with the previous Foreign Student Advisor.

In the closing year of his Ph.D. work, Hamid asked Mr. Smith if he would do a favor by helping to get his brother admitted quickly to the University; otherwise he would be ordered into military service. Mr. Smith agreed to check with the admissions office to review the status of the application. He learned that the application was submitted 3 days earlier and that the supporting educational documents were not properly certified. The "proper procedures" would probably take a month. Mr. Smith also learned that the applicant was not the brother of Hamid, but a close family friend. Hamid had promised the boy's father he would help get him admitted; and when Mr. Smith told him the proper procedures would have to be followed, Hamid said, "Since I have been a student here, I never asked for a favor. This is the only favor I have asked and you won't help." Hamid then left the Foreign Student Advisor's office.

CASE STUDY #2

Your group's task is to analyze this case study and identify what you consider to be the problem and the factors which brought about the problem. Select a recorder to take notes for the group.

Greg, an American student, was the roommate of a student from Algeria, Kamel. They lived together for a year and just prior to Greg's graduation, Kamel borrowed Greg's 10-speed bicycle and wrecked it, causing \$50 worth of damage. Kamel told Greg he'd pay for it whenever he had the money, so he went to see one of the Personnel Deans. Dean Jones referred Greg to the Foreign Student Advisor and they discussed the situation. Greg also complained to the Foreign Student Advisor that Kamel and his friends always used his records, and they often scratched the albums and seldom returned them to their proper place.

The Foreign Student Advisor agreed to talk to Kamel about the bicycle repayments and they met several days later. Kamel said that Greg and he got along fine, but he (Greg) was really picky and worried about money. Kamel commented that Greg often used Kamel's stereo system without asking but that he didn't mind because they were friends. Kamel reluctantly accepted his financial responsibility to pay for the bicycle damage and told the Foreign Student Advisor he would pay Greg. About a month later, the Foreign Student Advisor received a letter from Greg, who had graduated and was living 1,000 miles from campus, asking to help get the \$50 because Kamel had never paid him.

CASE STUDY #3

Your group's task is to analyze this case study and identify what you consider to be the problem and the factors which brought about the problem. Select a recorder to take notes for the group.

Tim, an American student, struck up a conversation one day with Ahmed, a foreign student in his class from the Middle East. They had lunch together and talked about their studies, and certain professors, the differences between American football and Middle Eastern football (soccer) and girls. Tim enjoyed it, especially in finding common interests with a foreign student, and when they parted he suggested that they have lunch together again sometime. The next day he saw Ahmed on campus and waved and said hello to him. After class the following day, Ahmed came up and invited Tim to have lunch with him. Tim, feeling that he just wanted to be alone, declined (though when he was in the cafeteria a friend came over and sat down with him).

Tim talked with Ahmed a few minutes at another class meeting and said hello to him on campus a few times, but then found that Ahmed avoided looking at him and hurried away after class before Tim had a chance to approach him. After that semester, they saw each other only rarely and on those occasions, even when their eyes met, Ahmed seemed not to know Tim. Tim responded in kind, but never could figure out what had happened.

About six months later, just before the end of the year, Tim was talking with Jane, who worked in the Foreign Student Advisor's office and mentioned that he'd had a class with Ahmed and found him rather strange. "On," Jane said, "so your're the Tim whom Ahmed always cites as an example of how unfriendly Americans are."

CASE STUDY #4

Your group's task is to analyze this case study and identify what you consider to be the problem and the factors which brought about the problem. Select a recorder to take notes for the group.

Lu Chen Chang applied for a scholarship to assist her with her educational expenses. In an interview with the scholarship committee she explained that her father had recently suffered a stroke and was no longer able to assist her financially. Since her grades were good, the interviewing committee sought primarily to determine the extent of her financial need. Lu Chen indicated to the committee that she had taken a part-time job, but was unwilling to say anything about the job. When questioned about her part-time work she answered only, "I'd rather not say."

Afterwards, during the committee review of her application, several members remarked that it was strange that Lu Chen refused to discuss her part-time job. One member remarked that perhaps she was afraid to disclose her wage earnings because they might disqualify her for the scholarship. Another member hinted that she might be involved in some illegal or immoral activity.

A short time later it was learned that Lu Chen was working as a counter girl at a local McDonald's restaurant.

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SELECTED BIBLIOGRAPHY

Audio-Video Resources

America-Black and White

TV 1189

Tape 1, Color, 60 min., 3/4"

TV 1190A

Tape 2, Color, 15 min., 3/4"

Told mostly through profiles of ordinary Americans, the report shows that while blacks have made considerable gains over the last three decades, a disproportionate number of them are still mired in poverty. In rural Mississippi, for example, federally funded health clinics and food programs are threatened with budget cutbacks. And in Detroit, where unemployment--and the potential for violence--is high, the only alternative for young blacks may be, according to one sociologist interviewed, "to shoot basketball, bullets or dope." The program also follows a tense confrontation between blacks and whites at a suburban New York school board meeting; examines conditions in the Watts section of Los Angeles; profiles black students at Harvard; and looks at a disturbing resurgence of Ku Klux Klan activities. Emery King is the correspondent. (NBC, 1981)

American Samoa

MP-2175

Color, 20 min.

Shows the people and the island of American Samoa with its small communities and ancient Polynesian customs and traditions. (Hoefler, 1969)

Black Anger

MP-3842

Color, 26 min.

Conveys with all realism possible the genuine feelings and attitudes of a group of economically disadvantaged persons.
(HDI, 1968)

Black History: Lost, Stolen or Strayed

MP-3438

Part 1, B/W, 28 min.

MP-3439

Part 2, B/W, 30 min.

Studies Black people's contributions to the development and wealth of the United States. Points that these contributions have not usually been part of the history taught in this country. Narrated by Bill Cosby. (BFA, 1968)

Black Soldier, The

MP-3440

B/W, 30 min.

Surveys the history of the Black American's participation in the Armed Forces of the United States, from the Revolutionary War to the war in Vietnam. (CBS, 1968)

Black World

MP-3441

Part 1, B/W, 28 min.

MP-3442

Part 2, B/W, 27 min.

Examines the progress of racial equality in the United States as it is viewed by prominent Blacks in this country and in Africa. Discusses restlessness among college students, interracial marriage, religion, the Black African view of Vietnam and problems of racism. Narrated by Mike Wallace. (BFA, 1968)

Blue Collar Trap

MP-3638

Part 1, Color, 30 min.

MP-3639

Part 2, Color, 23 min.

Examines the life-styles, politics, views and frustrations of young blue collar workers in the U. S. Notes that compared to the previous generation these young workers are better educated, are more affluent and have more leisure, but are less satisfied with their jobs and want a more meaningful life. (NBC, 1972)

Born Chinese

MP-5028

B/W, 59 min.

Presents a study of the daily life of the Lung family of Hong Kong. Attitudes toward work ethic, strong family ties and feelings toward westerners are stressed. (Time-Life, 1967)

Brotherhood of Man

MP-474

Color, 10 min.

Animation in humorous style makes the point that dissimilarities between people are not basic, but result from superficial environmental influences. (B'nai B'rith, 1946)

Buddhism

MP-2115

B/W, 16 min.

Traces and compares the evolution of various sects of Buddhism and delineates their doctrines. Presents a detailed overview of those tenets basic to their faith. (MGHT, 1962)

California Journal: California's Prisons

TV 1209A

Color, 30 min., 3/4"

California's prison system is an explosive, overcrowded set of institutions. A comparison is made between Folsom Prison and Frontera, the only female institution in the state. Interviews are done with prisoners as well as Ruth Rushen, who heads the Department of Corrections. (California Journal, 1981)

Case History of a Rumor

ISBN 0-699-04460-X

B/W, 57 min., sd.

Attempts to trace a widespread rumor concerning "Operation Water Moccasin", an infantry maneuver in the southern United States. It describes ways the rumor was spread by radio, print and word of mouth. Discusses consequences of the rumor and emphasizes the need for factual reporting. (CBS, 1963)

Cave People of the Philippines, The

TV 1034

Color, 50 min., 3/4"

The program focuses on the Tasaday, a small tribe so gentle there are no words for violence in their tongue. Virtually isolated on the Philippine island of Mindanso, they may have lived in the rain forest for more than 1000 years before being touched by civilization in 1971. The Tasadays follow a Stone Age way of life, using their hands and crude implements to gather food from trees, plants and water. (NBC, 1972)

Changing Focus

TV 90

This tape deals with the importance of the television medium to the older adults and talks about what the Gray Panthers and groups of seniors around the country are doing to change the existing stereotypes of the elderly as portrayed on television. (SDSU, 1978)

Chicana

MP-3738

Color, 27 min.

Through the use of the famous Mexican muralists, the history of the Chicana woman is presented, from the pre-Columbian times to the present. (Inter-Amer. Pictures, 1978)

Chicano

TV 692

Color, 23 min., 3/4"

A 10-year-old Mexican-American boy is involved in the conflict between the traditional attitudes of his father and the "I want it now" desires of his older brother. Flashbacks trace the family's life as migratory workers in Texas--a time of close togetherness but a dead-end of economic existence. Their move to Los Angeles brings more financial security, but increases tension. (EBF, 1977)

Chicano

TV 94

Color, 28 min., 1" IVC

A pictorial diary of Chicano life as seen through the eyes of San Diego's young Mexican-Americans. The program takes an intimate look at the lives of four Chicano students. Alurista talks about education; Juan Valderrama concentrates on urban problems; and Carlos and Linda LeGerrette tell how their home lives have been subordinated to "La Huelga!"--the grape boycott. Only the voices of the principals are heard as they tell their own stories and express their personal feelings about the worlds they are involved in. (KPBS, 1973)

Chicano

MP-3768

Color, 27 min.

Shows a student, a street worker, a Huelga organizer and his wife, their role in the United States society, their aspirations. Helps one to understand how people of a minority group struggle not to lose their identity. (MGHT, 1971)

China

MP-2020

B/W, 18 min., W/G

Describes the medieval way of life in China, the beginnings of democracy under Dr. Sun Yat-Sen, the struggles against Japan and the many problems to be solved. (MOT, 1945)

China: Roots of Madness

MP-4071

Part 1, B/W, 39 min.

MO-4072

Part 2, B/W, 38 min.

Historical analysis of the events leading to modern China. Documents the development and conflict of power between and through Nationalist and Communist movements. Explains the effect of the fallen dynasty system on the history of modern China. (Fl, 1971)

China Under Communism

MP-2362

B/W, 22 min., WG

A picture of Chinese life under the Communist with emphasis on the vast political and economic changes.

China Today

MP-3620

Color, 29 min.

An overall look at China's industrial, agricultural and urban growth since the Revolution. Three-quarters of the population of China work on the land. The dignity of manual labor is stressed. Although China is poor, both extreme poverty and enormous wealth have been eliminated. (Fl, 1971)

Chinese Peasant Goes to Market

MP-141

B/W, 10 min.

The peasant farmer of Yunnan Province is representative of China's teeming millions. Only respite is weekly village market. Here are assembled all the products, handicrafts, livestock and people of the area. (Gateway, 1949)

Chosen People, The

MP-3329

B/w, 27 min.

Prejudice, USA Series. An extremely effective dramatization of the problem of anti-Semitism in America. Teenagers discover irrational prejudice in their own community. (B'nai B'rith, 1965)

Clouded Window, The

TV 603

Color, 60 min., 3/4"

How news is perceived and covered in different countries around the world, including the United States. Daniel Schorr narrates. (David Kuhn, 1978)

Contemporary California Issues: Racism - Documentary (#10)

TV 146A

Color, 30 min., 1" IVC

The subtle manifestations of racism that cause a major problem for society and the individual are examined. (Outreach Consortium, 1975)

Contemporary California Issues: Racism - Discussion (#11)

TV 146B Color, 30 min., 1" IVC

Further discussion of the problem of racism. (Outreach Consortium, 1975)

Contemporary California Issues: Poverty - Documentary (#12)

TV 147A Color, 30 min., 1" IVC

Documents the social and cultural systems that virtually guarantee poverty for many minority group members, women and the elderly. (Outreach Consortium, 1975)

Contemporary California Issues: Poverty - Discussion (#13)

TV 147B Color, 30 min., 1" IVC

Continuation of #12 above. (Outreach Consortium, 1975)

Contemporary California Issues: Drug Abuse - Documentary (#14)

TV 148A Color, 30 min., 1" IVC

The tape focuses on the hidden drug abuse problem within a drug-oriented society. The emphasis is on the problems that develop from legal drugs and alcohol. Fact: there are 1700 drug-handling agencies in California and only four inspectors. (Outreach Consortium, 1975)

Contemporary California Issues: Drug Abuse - Discussion (#15)

TV 148 B Color, 30 min., 1" IVC

Continuation of #14 above. (Outreach Consortium, 1975)

Contemporary California Issues: Sexism - Documentary (#16)

TV 149A Color, 30 min., 1" IVC

Critical view of sexual stereotypes in American society. Definitions of sexism, sources of sexual stereotypes, economic, social, cultural and psychological effects of sexism. (Outreach Consortium, 1975)

Contemporary California Issues: Sexism - Discussion (#17)

TV 149B Color, 30 min., 1" IVC

Continuation of #16 above. (Outreach Consortium, 1975)

Communication: The Nonverbal Agenda

ISBN 0-07-106681-0 Color, 33 min., sd.

The higher the level of management, the more exclusively the job is likely to be communication. Summarizes nonverbal signals and what they reveal: degree of liking, responsiveness and degree of dominance, submissiveness are discussed as revealed in posture, tone of voice, amount of eye contact. Dramatizes and analyzes situations where verbal and nonverbal signals are contradictory. (Ziff-Davis Pub. Co.; CRM, 1974)

Cuba Today

MP-2745 Color, 11 min.

Discusses the problems and achievements of post-revolutionary Cuban society. The lifestyles and international relationship of Cuba to the United States and the Soviet Union are shown. (F1, 1968)

Doing Business in Japan

MP-4141

Color, 35 min.

Provides a careful analysis of the negotiation process, exploring such complex elements as language and communication, cultural and pragmatic disparities of background, social setting and entertainment; use of the interpreter, etc. (Vision Assoc., 1977)

Donahue: Street People

TV 1130

Color, 45 min., 3/4"

Interviewed are several "street people" as labelled by Janet Beller, author of Street People. They are described as nonconformist, inventive individuals who simply choose to make their living on the street. (WGN, 1980)

Emerging Woman, The

MP-4122

B/W. 40 min.

Documentary about the history of women in the United States. Using old engravings, photographs, newsreels and other film clips, the filmmakers show the varied economic, social and cultural experiences of women. How she felt about her sex, race and class often determined her priorities. (Film, 1974)

Evolution of Black Language

TV 562B

Color, 30 min., 3/4"

Local Emmy Award winning program about the evolution of Black language. (SDSU, 1977)

Faces of Chinatown

MP-3822

B/W, 30 min.

An historical picture of San Francisco's Chinatown, the origins of the people when they moved here from China to make their fortunes in the goldmines of '49 believing that they would only stay a short while, to their eventual development of what is today a very integral part of San Francisco. (Monaco Labs, 1978)

Fast Forward: Global Television (#4)

TV 1114B

Color, 30 min., 3/4"

Shows the influence of varying technical standards and politics on the television medium. (TV Ontario, 1979)

Favela: Diary of a Slum

MP-2744

Color, 17 min.

The slums of Sao Paola, Brazil, are recognized as among the most wretched in the world. Dona Carolina Maria de Jesus, the film's narrator, is a former favelada with a second grade education. She describes the impossible conditions of the poor living here. (Fl, 1974)

Federal Women's Program: Sexism and Racism, Part I

TV 187 Color, 63 min., 1" IVC

A panel of three women (Native American, Black and Hispanic) discuss their personal experiences in coping with racism. A Black male official tells of EEOA's efforts. Unfortunately, most of the audience's questions are inaudible. Outstanding in the presentations is the Native American's account. A former social worker, she castigates the lack of help given by governmental bodies in the effort to gain social justice. (Dept. of Health, Education and Welfare, 1977)

Federal Women's Program: Sexism and Racism, Part IIA

TV 188 Color, 60 min., 1" IVC

A panel of women of diverse ethnic origins tell of their experiences. An Asian-American professional woman, an unemployed Christian Arab woman, a professor from India and a Mexican-American woman in federal employ give their varying perspectives on feminism and the kind of discrimination they have found in minority and female status. (Dept. of Health, Education and Welfare, 1977)

Felicia

MP-2526

B/W, 13 min.

A young Negress, living and attending high school in the Watts district of Los Angeles, apprehensively surveys the future. Felicia is aware of the color barrier which prohibits better-paying jobs and encourages apathy in members of her race. (UC, 1965)

Four Families

MP-3215

Part 1, B/W, 30 min.

MP-3216

Part 2, B/W, 30 min.

Focuses on the relationship of a child's upbringing to the national characteristics in each of four countries. Part 1 examines family life in India and France; Part 2 examines family life in Japan and Canada. (MGHT, 1965)

Full Moon Lunch

MP-5042

Color, 57 min.

Takes a look at the everyday life of a Japanese family living in Tokyo. Uses partial dialogue in Japanese with English subtitles and narration. (Japan Society Films, 1976)

Four Religions

MP-3255

Part 1, B/W, 30 min.

MP-3256

Part 2, B/W, 30 min.

Presentation of the beliefs of the four major religions: Hinduism, Buddhism, Islam and Christianity. Compares and analyzes the major concepts. (MGHT, 1960)

Four Women Over 80

MP-728

Color, 10 min.

A charming look at the lives of four women who are still

very actively engaged in the pursuits of full lives. (MTI Teleprograms, 1979)

Grapevine and Rumors

ISBN 0-699-12210-4

B/W, 29 min., sd.

Describes the unofficial form of communication known as "grapevine" or rumor. Compares and discusses its merits and its demerits. (UU, 1963)

Grapevine, The

ISBN 0-699-12208-2/0-699-12209-0 Color or B/W, 8/7 min., sd.

Deals with human communication within an office and discusses the problems a supervisor has with his secretary and office workers because of the grapevine. Poses the problems of (1) how to help keep rumors from getting started, and (2) why people believe information through the grapevine. (MCGH, 1958)

Groupthink

ISBN 0-07-106683-7

Color, 22 min., sd.

Analyzes, discusses and illustrates the eight specific traits of group behavior isolated by Dr. Irving Janis in his book, Victims of Groupthink. Although the film concentrates on high level executive and government group decisions, it is clear that the symptoms described are applicable to any cohesive group, large or small, in which the tendency to agree interferes with critical thinking. (CRM, 1973)

Growing Up Female

MP-3682

Part 1, B/W, 24 min.

MP-3683

Part 2, B/W, 26 min.

A survey of the stages that American women pass through in American society. Emphasis is placed upon the social pressures that mold their ideas and thoughts. (New Day, 1971)

Growing Up Japanese

Mp-3054

Color, 25 min.

Depicts the educational upbringing of Japanese school children. Emphasizes that each child is taught for him/herself as well as others, and that cooperation is extremely important in their crowded environment. (Japanese Film Council, 1975)

Hard Time

TV 1033

Color, 50 min., 3/4"

This documentary takes a look at a maximum security prison at Joliet, Illinois, where 2250 inmates are doing "hard time" for crimes such as murder, armed robbery and assault. George Kennedy is the host for the program. Candid and uncensored interviews with inmates and prison officials are featured. (Dave Bell Productions, 1980)

Henry. . . Boy of the Barrio

MP-3511

B/W. 30 min., WG

A documentary study of a Mexican-American boy's search for identity as he grows up in conflict with his Indian mother, his Mexican heritage, and the Anglo society surrounding him. (Atlantis Productions, 1968)

Heritage of Slavery, The

MP-3447

Part 1, B/W, 23 min.

MP-3448

Part 2, B/W, 31 min.

An examination of slavery and the attitudes established during slavery that have persisted today. (FA, 1968)

Human Sexuality: Cultural Influence

TV 218

Color, 28 min., 3/4"

Guests from India, Japan, China, Korea, Samoa and Nicaragua discuss sexual practices common in their cultures and explore differing attitudes toward virginity, premarital sex, homosexuality, illegitimacy and the "double standard". (Univ. of Hawaii and KHET-TV, Honolulu, 1972)

I Am Joaquin

TV 1121

Tape 1, Color, 60 min., 3/4"

TV 1122

Tape 2, Color, 30 min., 3/4"

An examination of prison violence, attitudes, behavior and "survival skills" practiced in San Quentin is featured. Excellent interview with "Anectine victims," Adjustment Center cons, gang killers, and a thorough tour of San Quentin. (Richard Harkness, 1976)

Ishi in Two Worlds

MP-2296

Color, 19 min.

Presents the story of Ishi, the last person in North America known to have spent most of his life leading a totally aboriginal existence and his tribe, the Yahi Indians of California. (MGHT, 1967)

It's OK to be Deaf, Denise

MP-3886

Color, 30 min.

A family shares their initial heartbreak and eventual acceptance, of their daughter Denise's hearing disability. (Viewfinders, 1978)

Ku Klux Klan: The Invisible Empire

MP-4090

B/W, 47 min.

Actual shots of meetings and rituals are seen in documentary on aims, activities and history of the Ku Klux Klan. Klan leaders deny charges of violence and bigotry, but admit opposition to Blacks, Catholics and Jews. (Carousel, 1965)

L'Chaim!--To Life

TV 246

Tape 1, Color, 45 min., 1" IVC

TV 247

Tape 2, Color, 45 min., 1" IVC

A documentary of Jewish life from Czarist Russia through Nazi Germany. Emphasizes the persecution Jews have suffered through this period. (Harold Mayer/Women's American ORT, 1973)

Locked Up, Locked Out

TV 747

Color, 30 min., 3/4"

Examines the system of justice for youthful offenders from poor families and records a 10-year-old boy's experience at a children's treatment center in Atlanta. This institution inherits all the characteristics of an archaic prison, for example, inadequate rehabilitation and education programs.

Long Search: The Buddhism--Footprints of the Buddha--India

TV 1247

Color, 52 min., 3/4"

Go to Sri Lanka (Ceylon) and India to discover the type of Buddhism practiced throughout southeast Asia. Among those we meet are Buddhist monks--including one American--school children, novices and housewives. Each offers something from his own experience to help us come to grips with a religion that has high moral standards but does not believe in God. (BBC/Time-Life, 1978)

Long Search: The Hinduism--330 Million Gods

TV 1245

Color, 52 min., 3/4"

Traces the Indian religious experience in two highly contrasting locations: the bustling city of Benares where millions come to bathe in the holy waters of the Ganges, and the small village of Bhith Bhagwanpur, unvisited except by professional storytellers and itinerant priests. The film concentrates its attention on the Hindu approach to God. But which God? For there are 330 million of them. (BBC/Time-Life, 1978)

Long Search: The Islam--There is no God but God

TV 1248

Color, 52 min., 3/4"

"It is said in Islam that every child is born Muslim by nature; he has the belief in his heart of one God." Over 400 million people profess Islam, and its numbers are said to be growing. In this program we travel to Egypt to explore the Islamic experience in an oasis village 50 miles from Cairo at a wedding, in the town of El Fayoum for dawn prayers, and in Cairo itself. (BBC/Time-Life, 1978)

Long Search: The Judiasm--The Chosen People

TV 1246

Color, 52 min., 3/4"

What is it that makes a Jew a Jew? In New York, Elie Wiesel, author and survivor of the concentration camps, tries to define it. In London, Norbert Brainin and the Amadeus Quartet carry the argument further, both in words and music. Inevitably the search takes us to Jerusalem, where Dr. Pinchas

Peli, tenth generation rabbi and fourth generation Jerusalemite, explains the meaning of prayer and acts as our guide through the religious schools, the synagogues and a museum for the survivors of the Holocaust. We also see the Western (Wailing) Wall, a place of prayer and pilgrimage sacred to the Jewish people. (BBC/Time-Life, 1978)

Long Search: The Protestant Spirit U.S.A.

TV 1249

Color, 52 min., 3/4"

In the 1100 churches of Indianapolis, we see the bewildering multiplicity of Protestantism. Churches with the seating and styling of deluxe first-run theaters. Services conducted with the professionalism of television spectaculars and congregations that occupy every seat at four staggered services every Sunday. All are features of a U.S. church-going boom. We discover that religion is not a state of apathy in America; in some quarters it is decidedly big business. (BBC/Time-Life, 1978)

Marshes of "Two" Street

MP-3641

Color, 30 min.

"Two" Street is the location of Sacramento's "Skid Row". The inhabitants of "Skid Row" are typically characterized as derelicts. The producers attempt to shatter this stereotype by viewing people as individuals and by searching for answers within the interrelationship of man and his environment. (UI, 1969)

Meanings are in People

ISBN 0-699-18710-9

Color, 24 min., sd.

Dr. Berlo demonstrates how misunderstandings occur by presenting dramatic reenactments of what was said and what was thought by several managers and subordinates at cross-purposes in typical at-work situations. (BUNAT, 1968)

Men's Lives

MP-4136

Color, 43 min.

The filmmakers interview men, boys and some women; workers, teachers, coaches, athletes and students. Through these interviews (interspersed with movie clips of heroes like John Wayne, football games and Superman comic books) the film examines how the American male is conditioned to aggressively compete, win and strive for material success at the expense of intimacy and communication. (New Day, 1975)

Navajo Way

TV 303

Color, 52 min., 3/4"

The Navajo, largest of American Indian tribes, is described as having survived because of its complete involvement with tradition, the Navajo "way". Without ignoring the problems of poverty, disease and alcoholism, the program is sensitive to the spiritual life of a proud people. (NBC, 1975)

Old-Order Amish, The

MP-3304

B/W, 32 min.

Deals in depth with the unique Amish folk group which turns its back on the world and progress to follow the scriptural virtues of holiness, humility and hard work. (Vedo Films, 1959)

Operation Abolition

MP-4040

B/W, 45 min.

Scenes and events which precipitated the San Francisco student riots of May 1960. This is the highly controversial House Un-American Activities Committee version. (CAPFL, 1960)

Operation Correction

MP-4041

B/W, 48 min.

This film was prepared as a rebuttal to the highly controversial film "Operation Abolition". It attempts to correct what the producer felt was inconsistency, biased reporting and false charges contained in the so-called "official version". (ACLUNC, 1961)

Peaceful Ones, The

MP-2330

Color, 13 min.

A visit to the oldest of the Hopi villages, Olo Oraibi. This village is typical of the matriarchal society of the tribe wherein the women own the property and the men to the work. (Daggett, 1953)

Pinks and the Blues, The (Nova)

TV 1062

Color, 57 min., 3/4"

The program concludes with the statement that even after a decade of sex role redefinition, boys and girls today are treated in stereotypical fashion. The series demonstrates that "from the moment parents wrap a newborn baby in either a pink or blue blanket, they start a socialization process that lasts a lifetime." Furthermore, these patterns may be so subtle that parents and teachers responsible for the child's socialization may deny that distinctions are made. (WGHB, 1980)

Politics of Prostitution

TV 767

Color, 62 min., 3/4"

Guest speaker Priscilla Alexander of COYOTE discusses the condition of prostitutes both historically and in modern times. She analyzes the involvement of the criminal justice system, the relationship to women's roles in society and the aims and purposes of organizations such as COYOTE in combating the oppression of prostitutes. (SDSU, 1979)

Rape Culture

MP-3749

Color, 35 min.

Considers the phenomenon of rape in relation to the cultural and social forces that produce rapists and rape victims.

Includes the opinions of convicted rapists, rape crisis center workers and others associated with the problem. (Cambridge, 1975)

Requiem for a Faith

MP-3455

Color, 26 min.

A documentary on Tibetan Buddhism. . .what it came to, what it provided for its people, and its place in history. (Hartley, 1968)

Requiem 29

MP-3593

Color, 31 min.

Tells the story of the 29 August 1970 Chicano Moratorium in Los Angeles. Includes original footage of the demonstration plus excerpts of the official inquest into the death of Chicano journalist, Ruben Salazar, killed during the demonstration. (Third World Cinema, 1971)

Saudi Arabia: Oil, Money, Politics

TV 1377

Color, 60 min., 3/4"

Explores the social and cultural dilemmas posed by the infusion of Western technology in a country ruled by conventional Islamic codes. The program analyzes the issues of education, the legal system under sharia law, censorship and the media, and the role of women. (Josephine Franklin Trout, 1982)

Sociobiology: Pros and Cons

TV 505

B/W, 60 min., 3/4"

Pros and cons of sociobiology are discussed. (SDSU, 1978)

Some Personal Learnings About Interpersonal Relationships

ISBN 0-699-27141-X

B/W, 33 min., sd.

Presents Carl Rogers informally lecturing about his experiences and human interactions. Details need of people to be "heard". Stresses the need to be genuine in order to achieve interpersonal rapport with others. (UCEMC, 1967)

South Africa

MP-3777

Color, 27 min.

Describes the historical background out of which modern South Africa has evolved and the many social problems it faces. Good background material. (MGHT, 1968)

South America: Land of Many Faces

MP-2754

Color, 15 min.

Examines the contrasting characteristics of the nations and cultures of South America. Shows how the geography of South America includes high mountains, jungles and temperate regions. (MGHT, 1975)

South America Today

MP-3783

Color, 30 min.

A profile of the entire continent, examining politics, religion, cultural diversity and historical changes. (IFF, 1977)

South America: The Widening Gap

MP-2778

Color, 15 min.

Shows the vast difference in the life styles of the very rich vs. the poor. A minority middle class is beginning to burgeon, however, due to the industrialization of the continent's natural resources. (MGHT, 1975)

Superfluous People

MP-3427

Part 1, Color, 27 min.

MP-3428

Part 2, B/W, 32 min.

Portrays the problem of thousands of unwanted, displaced and poverty-stricken individuals in our society through interviews with occupants of slum areas, city administrators and leaders. (MGHT, 1962)

Taoism: A Question of Balance

MP-3846

Part 1, Color, 27 min.

MP-3847

Part 2, Color, 25 min.

Examines the different types of religious beliefs that make up the spiritual life of Taiwan, including a Confucian respect for the past, the cosmic pattern of the Tao that manifests itself through oracles and the worship of local gods who dispense justice and favors. (Time-Life, 1977)

They Grow in Silence

TV 1019

Tape 1, Color, 60 min., 3/4"

TV 1020

Tape 2, Color, 60 min., 3/4"

Program explores deafness from the point of deaf individuals, parents of deaf children, educators and medical professionals who work with the deaf. A panel discusses pertinent issues and short films depict specific psychological, educational and sociological implications. Dr. McKay Vernon coordinates the program and appears on the panel. (No producer given, 1949)

Turning Points, The

TV580A

Color, 29 min., 1" IVC

This tape examines the phenomenon of growing old in a youthful society. Elderly who remain active and energetic as well as those who are alone and lonely, living in nursing homes and existing on meager Old Age Assistance, are recorded. (WPBT-TV, Miami, Florida, 1973)

Two Cities: London and New York

MP-2064

Color, 23 min.

Presents a comparison of the quality of life and the approach to urban problems of two western, English speaking, international capitals. Describes their differences in ethnic make up, cultural traditions, physical layout, community organizations, benefits and problems. (Learning Corp. of America, 1973)

Views of Asia Series--This series takes a close look at Asian countries and their cultures.

Views of Asia: Indonesia

TV 659

Color, 60 min., 3/4"

This first program, "Indonesia: Unity in Diversity", examines the country with 300 ethnic groups and nearly as many languages, living on 3,000 islands. (Film Australia/Australian Broadcast Commission, 1979)

Views of Asia: Philippines

TV 661

Color, 60 min., 3/4"

The Philippines--the Furthest Cross: a documentary about Asia's only Christian society influenced culturally and politically by different periods of Spanish and American colonialism. (Film Australia/Australian Broadcast Commission, 1979)

Views of Asia: Thailand

TV 660

Color, 60 min., 3/4"

Thailand--Do Good, Receive Good; Do Evil, Receive Evil: an examination of the Thai society focuses on Buddhism and the domination of colonial rule. (Film Australia/Australian Broadcast Commission, 1979)

Visual Perception

OSBN 0-699031154-3

Color, 18 min., sd.

Presents the work of Dr. Hadley Cantril, psychologist, at the Perception Demonstration Center at Princeton University in his study of the effects of some of your assumptions on what we "see" and how faulty assumptions may lead to incorrect judgements. (USSF; ETS, 1959)

We're Moving Up: The Hispanic Migration

TV 1035

Tape 1, Color, 45 min., 3/4"

TV 1036A

Tape 2, Color, 38 min., 3/4"

The title reflects both population and socio-economic advances. It is broad in scope, presenting a national viewpoint of Latinos and including efforts to delineate values and cultural characteristics through case examples (interviews), historical development (brief but useful), some aspects of discrimination, problems of illegal aliens, including conditions at the border crossing and bilingual schooling efforts in the United States. An additional strength is significant attention to economic social factors toward immigration and efforts to respond to these conditions in Mexico such as family planning and the actual and potential role of the Mexican petroleum industry. (NBC, 1980)

What Do You Mean, What Do I Mean?: Case Studies in Communication
18 min.

Dramatized cases showing barriers to effective communication. Available through Salenger Education Media.

Whorfian Hypothesis, The

TV 926

Tape 1, Color, 57 min., 3/4"

TV 927

Tape 2, Color, 45 min., 3/4"

SDSU Multicultural Education Department presents Dr. Joshua Fisman, a great lecturer from Yeshiva Univeristy at New York. He discusses the question: "Do different languages make us think in different ways?" (SDSU, 1980)

Women in Business: Threat or Opportunity?

MP-3005

Color, 26 min.

Because of the complexity of the issue, the film does not attempt to offer specific solutions. Instead, it presents one company's efforts to adapt to the change. (CRM, 1975)

Women in Prison

TV 802

Color, 54 min., 3/4"

Documents the treatment given to most women sent to prison and the process of dehumanization that occurs. As an alternative to the traditional prison, a Des Moines, Iowa project is shown. It permits women prisoners to live at home, stay employed, and care for their children. This has saved the state \$24,000 in one case alone and avoids inflicting irreparable damage on the human being. (ABC News, 1974)

You Are On Indian Land

MP-4093

B/W, 27 min.

Through a cinema-verite presentation of a confrontation between the Cornwall, Ontario police and a group of Mohawk Indians, comes an understanding of the needs of all people for self-expression. (McGraw-Hill, 1970)